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PRIEST'S MANUAL

THE

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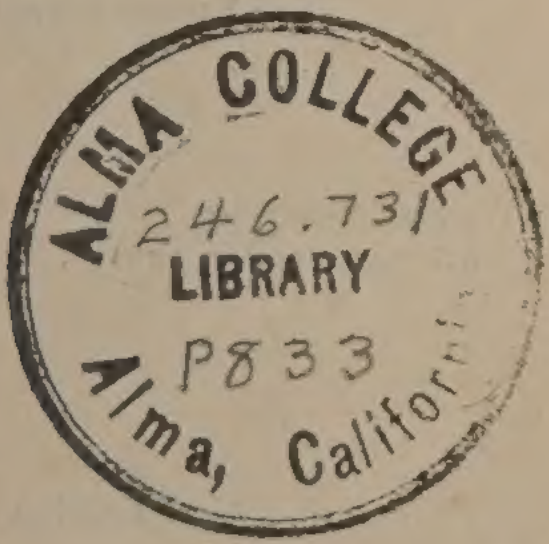
FOR THE

Holy Sacrifice of the Mass

COMPILED BY

THE REV. GEO. PORTER, S.J.



London

Burns Oates & Washbourne Ltd.

Publishers to the Holy See

48367

NIHIL OBSTAT:

EDUARDUS J. MAHONEY, S.T.D.,
Censor deputatus.

IMPRIMATUR:

EDM. CAN. SURMONT,
Vicarius generalis.

WESTMONASTERII,
die 14a Aprilis, 1930.

New Edition 1930.

Made and Printed in Great Britain

O quam magnum et honorabile est officium Sacerdotum, quibus datum est Dominum majestatis verbis sacris consecrare, labiis benedicere, manibus tenere, ore proprio sumere et cæteris ministrare !

O quam mundæ debent esse manus illæ, quam purum os, quam sanctum corpus, quam immaculatum cor sacerdotis, ad quem toties ingreditur Auctor puritatis !

De Imitatione Christi. L. 4. *c.* 11.

A. M. D. G.

PREFACE

TO THE FIRST EDITION

The death of a Priest, which had taken place soon after his Ordination, was reported to Blessed John of Avila. The holy man inquired whether he had ever offered the Holy Sacrifice, and receiving for answer that he had died after saying his first Mass, he remarked, "he has much to answer for to his Judge."

This saying is not an exaggeration. For great indeed is the responsibility incurred by the Priest each time he celebrates: he stands at the altar of God's mercy, in the place of the High Priest, Jesus Christ: he prays in the name of the Church, which has deputed him to the *ministry of reconciliation;* he is a channel, through which the

merits of the Passion and Death of the Son of God are applied to the whole world : and he will have to render an account of the dispositions in which he has discharged these sacred functions.

With reason, then, may those who have during many years celebrated the Holy Mass, perhaps daily, tremble when they think of the question which their Judge, Jesus Christ, will put to them, *quæ utilitas in sanguine meo ?*

No wonder that a St. Antony, a St. Hilarion, a St. Francis of Assisi, and other holy servants of God, could never be prevailed upon to receive the priesthood. No wonder that holy Priests, considering the responsibility of their dignity, are sometimes tempted to abstain from the altar. How can they, with their manifold misery, their sins, their imperfections, present themselves where Angels are not worthy to stand ?

Yes, we are weak, and we incur a heavy responsibility in celebrating : but we should be wanting in our duty to

ourselves and to the Church, if we allowed these considerations to keep us aloof from the sanctuary. God knows our weakness better than we can know it ; yet He has chosen us, weak though we be, from the midst of His people ; He has raised us to a place among the *princes of his people*, and He wishes us to exercise our ministry, to celebrate frequently. And if we exert ourselves to acquire the proper dispositions, to strengthen our aversion to sin, our detachment from creatures, our union with God in the discharge of our sacred duties, His grace will not be wanting to us ; Jesus Christ will throw the mantle of His all-sufficient merits over our weakness and imperfections ; and the priesthood, whilst its dignity can never cease to inspire a holy fear, will lead us, as it has led so many in all ages of the Church, to high sanctity and glory. Our responsibility is great ; but great likewise is the responsibility of the wicked servant who buries the talent, confided to him for his own sanctification, and the salvation of souls.

A powerful means of acquiring the right dispositions for the celebration of the Mass, is the frequent meditation of the Life of Jesus Christ, in the Blessed Sacrament of the Altar ; it raises our esteem of the treasures of the Mass, it sheds new light on its mysteries, it fills the soul with sentiments of devotion and love.

This Manual is presented to the Priests of England, in the hope that it may assist them in the meditation of the Blessed Eucharist, and lead them to a deeper knowledge, a more ardent love of Jesus Christ, and thus enable them to celebrate the Holy Mass with ever increasing fervour and piety.

It only remains to indicate the sources from which the Manual has been compiled. The Meditations are translated from a French work, entitled *Meditations des Prêtres avant et après la Messe* (Besançon, 1825). The Editor speaks of them as having been several times reprinted ; and he says he found it

necessary to retouch the style, because it had become somewhat antiquated. Since making the translation, I have met the work in Italian, under the name *Manuale per li Sacerdoti* (Roma, 1823), with a *re*imprimatur. The differences between the French and the Italian editions, though not important or numerous, lead me to suppose that the original was in Italian. Of the author of these devout meditations, or of their further history, I have been unable to discover any traces.

In the selection of the Prayers, I have confined myself to those which are most commonly in use. The *Directio Intentionis* and the *Oratio ad B. Virginem* have been introduced, because, whatever serves to unite the Priest to our Blessed Lord, at His Last Supper, and at His Crucifixion, and to our Lady, who offered the same victim to the Eternal Father, on Mount Calvary, cannot fail to increase his fervour and recollection. The *Directio Intentionis* has the further recommendation, that

the daily recapitulation of the wants of the Church, helps to keep alive the zeal of the Priest.

The *Examina* which follow are taken from the excellent, but now rare work of P. M. Dufrène, S.J., *Decem Triduana Spiritualia Sacerdotum*.

In conclusion, the compiler takes the liberty to beg those who use this little Manual, to remember him in their holy sacrifices and prayers.

STONYHURST,
Feast of St. Ignatius, 1858.

L. D. S.

FIRST DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, A SACRIFICE AND A SACRAMENT

BEFORE MASS

1ST POINT.—The Blessed Eucharist is the one true sacrifice of the New Law, foretold by the Prophet Malachy. Our Lord Jesus Christ is the priest and the victim in this sacrifice. Not content with having immolated Himself for us upon the Cross, He daily renews the offering upon our altars, and He has chosen us to be the ministers of this sacrifice. Oh! what an honour to stand at the altar in the place of a Priest so holy! Are we worthy of it?

O Jesus! how ardent must be Thy love, thus daily to sacrifice Thyself for us! Are we ready in return to sacrifice ourselves for Him?

Let this spirit of sacrifice accompany us to the altar. Let us go forth and die with Jesus. *Eamus et nos ut moriamur cum eo.* (John xi. 16.)

2ND POINT.—In the Holy Mass Jesus makes an entire sacrifice of Himself; that is to say, He offers up not only His natural body, which was formed in the womb of Mary, but likewise His mystical body, the Church, of which you are a member. Consequently, you are sacrificed and immolated with Him, provided you dwell in Him, and He in you. *Manete in me et ego in vobis.* (John xv. 4.)

Consider the close union into which you are brought with Jesus; you are offered up together with Him. But, alas! how greatly your sentiments and spirit differ from His!

Compare then, what He is with that which you are, and be filled with confusion. Join yourself to the dispositions of His soul, that you may render yourself worthy of being offered up with Him.

AFTER MASS

1ST POINT.—The Blessed Eucharist is a true Sacrament, because under the appearances of bread and wine, the

body, the blood, the soul, and divinity of Jesus Christ are truly present. *Credis hoc?* (John xi. 26.) Do you firmly believe this truth? Whence comes it that the presence of Jesus Christ makes so little impression upon you?

Jacob was seized with holy fear after having seen God in a vision. Solomon was lost in wonder at the thought that the divine Majesty should deign to abide in the temple which he had built. At this moment God is really present within your breast; how great should be your devotion and recollection!

Render homage to His infinite Majesty, and humble yourself profoundly before Him.

2ND POINT.—When you receive the Sacrament of the Altar, you receive that same body of Jesus, which was formed by the Holy Ghost from the most pure blood of Mary, which worked so many miracles, which endured such toil and labour, and suffered so much for us during the course of His life on earth, and which is now enthroned in

glory at the right hand of God in heaven. You receive that same soul of Jesus, which, from the moment of His Incarnation, was filled with graces and virtues; that same divinity of Jesus which created heaven and earth.

What an unspeakable grace ! wholly to possess Jesus Christ ! The sick, the Gospel tells us, esteemed themselves happy could they only catch a glimpse of Him as He passed, or touch the hem of His garment, or receive the imposition of His hands, or obtain but one look from Him. And I have the happiness to possess Him within my heart !

Bless the Lord, O my soul : and let all that is within me bless His holy name. Benedic anima mea Domino et omnia quæ intra me sunt nomini sancto ejus. (Ps. cii. 1.)

O Sacred body of Jesus, I adore Thee ! O precious blood of Jesus, I place my trust in Thee ! O most holy soul of Jesus, I unite myself to Thee ! O divinity of Jesus, I prostrate myself before Thee !

SECOND DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, A FIGURE AND A REALITY

BEFORE MASS

1ST POINT.—The Sacrament is the abridgement and fulfilment of all the figures of the Old Law ; as for instance, of the tree of life in the terrestrial paradise, the loaves of proposition in the temple, the manna in the wilderness, the paschal lamb, and the ark of the Covenant ; and it produces in our souls all the effects which they foreshadowed. With truth it may be said that, in this mystery, *He hath made a remembrance of His wonderful works, being a merciful and gracious Lord.* (Ps. cx. 4.)

Compare the feelings of reverence entertained for these different figures, with your indifference towards the reality itself. What purity did not the law require in the priests and people, when approaching the shadows, the

weak and imperfect symbols! How much greater should be the purity of those who receive the reality, in which they are all contained?

2ND POINT.—This Sacrament is likewise the figure and memorial of the death of Jesus Christ, according to the words which He addressed to His Apostles, and in them to all Priests, *Hoc facite in meam commemorationem.* And there is not a single priestly vestment, or a ceremony of the Mass, which does not point to some circumstance of the Passion.

Let us, then, go up to the altar, in the same spirit in which Jesus Christ mounted Calvary to be crucified. Let us put on the sacred vestments in the same dispositions in which He received the white robe, cast upon Him in mockery before the court of Herod, and the purple robe in which the cruel soldiers clothed Him in the hall of the High Priest. Let us, by our outward deportment, show that the remembrance of His death is strong in our souls.

As the sacrifice you are about to

offer is a figure and a representation of Christ's sorrowful passion, take care to strengthen yourself with this thought. *Christo igitur passo in carne, et vos eadem cogitatione armamini.* (1 Peter iv. 1.)

O Jesus! grant that whilst I renew Thy passion, I may be preserved from the misfortune of repeating the crime which caused it. Grant rather that I may ever derive additional fruit from Thy redemption. *Novum jugiter percipiamus tuæ redemptionis effectum*, is the prayer, which in union with the Church, I present to Thee.

AFTER MASS

1ST POINT.—At the altar you have received Jesus Christ, not in figure as the Jews received Him when they partook of the paschal lamb, nor merely spiritually, as He is received in spiritual communion; but truly, really, and substantially, the same God, who was begotten from all eternity in the bosom of the Father, and the same whom the

Blessed Virgin bore for nine months in her womb. *I do believe, Lord, help my unbelief. Credo, Domine, adjuva incredulitatem meam.* (Mark ix. 23.) Yes, I have, by my words, made Thee, the only begotten Son of God, appear on the altar. In some degree, I have been made partaker in the happiness of Thy Mother, who carried Thee in her chaste womb. *Beatus venter qui te portavit.* (Luke xi. 27.) I unite my dispositions to hers, and offer Thee my gratitude in holy exultation. *My soul doth magnify the Lord. Magnificat anima mea Dominum.*

2ND POINT.—As you have really received Jesus Christ, you have received Him with all His perfections, His attributes, His virtues, His merits. Think on this, and weigh it well. At this moment you entertain, within your breast, Jesus Christ, who is your God, eternal, immense, and infinite; Jesus Christ, who created you preserved you, redeemed you, and who will hereafter judge you; Jesus Christ, who is all powerful in the order of nature, of

glory, and of grace ; Jesus Christ, who is so gentle, so humble, so patient, so charitable ; Jesus Christ, who, by any single action, has purchased more merits than all the saints and angels together, during the course of their existence : *in omnibus divites facti estis in illo. In all things you are made rich in Him.* (1 Cor. i. 5.)

Oh ! with what thankfulness should I not be filled, when considering so many and such signal benefits ! How humbling the thought, that hitherto I have profited so little by them !

O my Jesus ! grant that when I receive Thy body, I may at the same time receive a plentiful measure of Thy spirit. And when I partake of Thy sacred flesh and Thy precious blood, make me also a partaker of Thy merits and virtues, for I stand greatly in need of them.

THIRD DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, A PRIEST AND A VICTIM

BEFORE MASS

1ST POINT.—Jesus Christ is the sovereign priest, the eternal priest, the universal priest; the sovereign priest, because in Him dwells the fulness of the sanctity and power of the priesthood, and other priests derive their prerogatives and power from Him: the eternal priest, because His priesthood will endure through endless ages in heaven, where He now offers Himself, and will continue to offer Himself to his Father: the universal priest, because it is He who acts and speaks in all other priests, when engaged in their sacred functions.

Having therefore . . . a high priest over the house of God, let us draw near with a true heart, in fulness of faith, having our hearts sprinkled from an evil conscience. Habentes itaque . . .

sacerdotem magnum super domum Dei, accedamus cum vero corde in plenitudine fidei, aspersi corda a conscientia mala. (Heb. x. 21, 22.)

O my Jesus! I acknowledge Thee to be my sovereign priest. Deign to grant me some share in the grace and holiness of Thy priesthood, that I may worthily celebrate Thy Holy mysteries.

2ND POINT.—As priest, you are the organ and the minister of Jesus Christ; you act and speak in the quality of His ambassador, and your union with Him is so intimate, that what you say and do, in His name, He says and does with you. It is He who baptizes, when you baptize; *Hic est qui baptizat* (John i. 33); who exhorts when you exhort, *tanquam Deo exhortante per nos* (2 Cor. v. 20); who celebrates the Holy Sacrifice of the Mass, when you celebrate.

What an honour to stand at the altar, no longer a mere mortal man, but another Jesus Christ! See whether you be in a state to represent Him worthily; you wield His power, but

do you possess His virtues, His holiness, His mortification, His humility ?

Are you not a worldly, sensual, unmortified priest ? Reflect whither you are going in dispositions so contrary to those of Jesus Christ. Put off the old man and put on the new. *Induimini Dominum Jesum Christum.* (Rom. xiii. 14.)

AFTER MASS

1ST POINT.—Jesus Christ, in the Blessed Eucharist, presents himself to His Father, a never-failing victim for all men, to offer to Him, in their name, the homage which He claims, and to satisfy His justice for all the sins they have ever committed. And now that you have received Him into your breast, your heart is the altar on which He lays His sacrifice ; so that you may say with the Prophet, *Apud me oratio Deo vitæ meæ.* (Ps. xli. 9.)

Great God ! of myself I am unable to give Thee the glory which is due to Thee ; I cannot appease Thy wrath ;

but I beseech Thee to look on the face of Thy Christ. *Respice in faciem Christi tui.* (Ps. lxxxiii. 10.) I offer Thee His blood, His life, and I wish to unite myself as far as possible to His infinite merits.

2ND POINT.—It is the doctrine of St. Paul, that those who, during the Pagan sacrifices, partook of the flesh of victims offered to idols, rendered themselves guilty of the impious rite, and became partakers of the devils, *socii demoniorum.* (1 Cor. x. 20.)

With how much more reason ought you, having been fed with the living victim, a victim so holy and so pleasing in the sight of God, to be animated and filled with His spirit. Christ wishes all who eat of His flesh to live by Him. *Qui manducat me et ipse vivet propter me.* (John vi. 58.) To do this is truly to partake of the altar.

O my Jesus ! grant me the grace to live by Thy spirit, and to die wholly to the spirit of the world. *Pro omnibus mortuus est Christus ut et qui vivunt, jam non sibi vivant, sed ei qui pro ipsis mortuus est et resurrexit.* (2 Cor. v. 15.)

FOURTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, A HOLOCAUST AND A SACRIFICE OF THANKSGIVING

BEFORE MASS

1ST POINT.—The sacrifices of the Old Law could not render due honour to God ; Jesus therefore, in the New Law, instituted the Blessed Eucharist, by which, as it is a sacrifice of infinite value, He renders to God all the homage which is due to Him ; He supplies what is wanting to our homage, and procures for us the precious opportunity of worshipping our Creator by a service worthy of His Majesty. Hence St. Paul teaches us that Jesus Christ, on entering the world, said to His Father : *Hostias et oblationes et holocaumata noluisti, nec placita sunt tibi . . . tunc dixi, ecce venio.* (Heb. x. 8, 9.) *Sacrifices, and oblations, and holocausts for sin thou wouldest not. Then, said I, behold, I come.*

O wonderful wisdom of Jesus, that has devised the means by which we can perfectly fulfil our duty of worshipping and adoring God! Let us unite ourselves to the intention, which He proposed to Himself in the institution of this sacrifice. Let us offer it up in union with Him, so that we may adore His Father in spirit and in truth; it is for such as are willing thus to adore Him that He looks. *Tales quærit qui adorent eum.* (John iv. 23.)

O my Jesus! I renounce whatever displeases Thee. Come and supply the imperfections and deficiencies of my adoration, my prayer, my thanksgiving, my reparation.

2ND POINT.—In the holocaust the victim was entirely consumed by fire, in acknowledgment of God's sovereign dominion over creatures. See how Jesus, in the Blessed Eucharist, out of love for us, annihilates and destroys Himself at the Consecration and the Communion, to do honour to the omnipotence and the absolute independence and sovereignty of God, His Father.

You are about to offer up this holocaust. Look well into the dispositions of your soul; do they resemble the dispositions of Jesus? Are you ready, after His example, to immolate yourself without reserve? Is there nothing in the world which ties you down? Are you detached from parents, friends, place of abode, amusements, conveniences; from yourself, your talents, your health, your reputation, your life?

My divine Jesus! I renounce all things, in order that I may be immolated with Thee. *Neque mors, neque vita, . . . neque creatura alia poterit nos separare a charitate Dei quæ est in Christo Jesu.* (Rom: viii. 38, 39.)

AFTER MASS

1ST POINT.—As Almighty God, prompted by an infinite love, every moment showers down countless interior and exterior graces upon the world, men should be unceasingly occupied in returning Him thanks. The in-

firmity of their nature, however, prevents them from satisfying this obligation, and Jesus, in order to supply their place, chose to take up His abode in the Blessed Eucharist that he might present to God, His Father, an uninterrupted thanksgiving in their behalf: at this moment, He is thanking Him for the favour I have received.

O how holy and pleasing in the sight of God is the thanksgiving of Jesus! How happy I am that He deigns to take upon Himself the debt I owe! How shall I ever be able, O my God, to make Thee a suitable return for all Thy benefits?

What offering can I bring Thee? Thou dost not stand in need of the goods which I have, and besides, Thou art the author of all I have or am. *Bonorum meorum non eges.* (Ps. xv. 2.) Accept, then, the thanksgiving which Jesus makes to Thee in my place; I offer it to Thee, and as far as possible, I unite myself to it.

2ND POINT.—What goodness in Jesus Christ to place within your reach, the

means of testifying your gratitude to God, for all the blessings He has conferred upon you ; and a means so sufficient, that when you offer up His Son to Him, you give Him even more than He has given you. For His Son is the source of all good, He is the sovereign good, the essential good, the universal good ; and whatever you receive from God, is only an emanation, a streamlet from this copious and infinite source.

O what a consolation for you ! Never fail to thank God the Father, through Jesus Christ. *Gratias agentes Deo et Patri per ipsum* (Coloss. iii. 17) : by this means you will merit additional graces. The Church recalls this obligation in the Preface you recite every day. Vere dignum et justum est, æquum et salutare nos tibi semper et ubique gratias agere, . . . *per Christum Dominum nostrum.*

FIFTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, A SACRIFICE OF PROPITIATION AND OF IMPETRATION

BEFORE MASS

1ST POINT.—The whole human race combined, being incapable of satisfying for one single sin, Jesus Christ became man, and died on the cross to expiate our offences; and through an excess of goodness, He remains with us in the Blessed Eucharist, in order to apply the fruits of His satisfaction to our souls. Hence the Church instructs us to say of Him in this mystery,—"Behold the Lamb of God; behold Him who takes away the sins of the world!" Ecce Agnus Dei, ecce qui tollit peccata mundi.

O what a consolation for us, that we have it in our power, so frequently, to offer up a sacrifice which has the power to blot out our sins—we, who have already committed so many sins,

daily commit so many, and must be exposed during the course of our lives to commit so many more !

O my Jesus ! behold me a sinful man in Thy presence : have mercy on me, according to Thy great mercy ; wash out with Thy precious blood all the sins of my life ; through love for Thee I detest them from the bottom of my heart. Thou hast promised not to reject the sacrifice of a contrite and humbled heart. *Cor contritum et humiliatum, Deus, non despicies.* (Psalm l. 19.)

2ND POINT.—Jesus, foreseeing that through all time God would be repeatedly offended, determined to dwell in the Blessed Eucharist, as a victim of Propitiation, in order that He might, unceasingly, plead with His Father for the forgiveness of the sins of all men, and thus appease the anger of God, justly excited against mankind.

And He is, says St. John, *the propitiation for our sins, and not for ours only, but also for those of the whole world. Ipse est propitiatio pro peccatis nostris,*

non pro nostris autem tantum, sed etiam pro totius mundi. (1 John ii. 2.) Was there ever charity so comprehensive as the charity of Jesus !

Go and offer up this sacrifice of propitiation, not only for your own sins, but also for those of the whole Christian world, and especially for the sins of great sinners. You belong to that rank in the Church whose duty it is to weep between the porch and the altar, and to pray : *Spare, O Lord, spare Thy people. Parce Domine, parce populo tuo.* (Joel ii. 17.)

AFTER MASS

1ST POINT.—The sins of men having rendered them incapable of meriting any grace from God, Jesus Christ chose to dwell in the Blessed Eucharist, in order that He might obtain for sinners whatever they required, for soul or body, in time or eternity. And now that you have received His adorable body, He is performing this office in your heart in your behalf ; for He

always lives to make intercession for us. *Semper vivens ad interpellandum pro nobis.* (Heb. vii. 25.)

O what a worthy mediator! what could we do without His aid? Of ourselves, could we obtain any one grace from Almighty God? O my Jesus! I give Thee thanks, for vouchsafing to act as my advocate with Thy Father: I leave all my interests in Thy hands: I unite myself to Thy prayers, and I ask only for what Thou askest for me, and what Thou teachest me to ask for. *Pater . . . sanctificetur nomen tuum.* (Luke xi. 2.)

2ND POINT.—Though Jesus Christ never ceases to intercede for us in the Blessed Eucharist, and though His Father refuses nothing to Him, yet if we wish to render ourselves worthy of His prayers, we must conform ourselves to Him, we must pray with Him, and in the manner in which He prays.

O how holy, how pleasing in the sight of His heavenly Father are His prayers! What recollection, what fervour, what devotion! What a

perfect model for your imitation in time of prayer! *Hoc enim sentite in vobis, quod et in Christo Jesu.* (Phil. ii. 5.) Enter into these interior sentiments of Jesus Christ.

Perhaps, hitherto, you have not asked anything in His name, and through His merits. *Usquemodo non petistis quidquam in nomine meo.* (John xvi. 24.) Can you be surprised that you have derived so little fruit from this sacrifice of impetration, which you have so frequently offered up! Pray, then, with Jesus Christ and as He prays, and you will obtain all you ask for. *Petite et accipietis.* Yes, ask in the name of Jesus Christ with a lively faith, and with the most entire confidence, and God will refuse you nothing, and your joy will be full and complete, *ut gaudium vestrum sit plenum.* (John xvi. 24.)

SIXTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR GOD AND OUR KING

BEFORE MASS

1ST POINT.—Jesus Christ is truly present in the Blessed Eucharist as God ; consequently He is there with His infinite and incomprehensible greatness, with all His perfections, His majesty, His omnipotence, His eternity, His immensity, His holiness, His wisdom, His goodness, His long-suffering, His justice, His mercy.

O my God, in this mystery, Thou art indeed a hidden God. *Vere tu es Deus absconditus.* (Isaias xlv. 15.) In it my eyes do not behold the form of man, yet Thou art really present as man and as God.

I do most firmly believe this truth : I adore Thee as my Lord and my God. *Dominus meus et Deus meus.* (John xx. 28.) Who am I, great God, that I

should venture to approach Thee, to offer Thee up, to receive Thee ?

2ND POINT.—The God, whom you are about to receive, is the Holy of Holies, He is Holiness itself : and He always requires great purity in those who approach Him. Observe the orders which He gave to Moses, before He allowed him to draw near to the burning bush : He commanded him to lay aside his shoes, out of reverence for the sanctity of the spot on which he was standing. *Solve calceamentum de pedibus tuis, locus enim in quo stas terra sancta est.* (Exodus iii. 5.) Observe, too, the precept which He laid upon Aaron and his children : to wash their hands and feet, before entering the tabernacle, and before burning incense to Him. And disobedience to His commands He threatened to visit with death.

O my God ! grant me the purity which I ought to have when approaching Thy presence : *create a clean heart in me, and renew a right spirit within my bowels. Cor mundum crea in me,*

Deus, et spiritum rectum innova in visceribus meis. (Ps. l. 12.)

AFTER MASS

1ST POINT.—Jesus, who is styled in Scripture King of Kings and Lord of Lords, *Rex regum et Dominus dominantium* (Apoc. xix. 16), is at this moment present in your heart, as a King upon His throne, ready to receive the homage, reverence, and fealty due to Him: acknowledge the authority and dominion, which, as your King, He has over you. *Tu es ipse, Rex meus et Deus meus.* (Ps. xliii. 5.) Yes, O my Jesus! Thou art my King and my God: may all the powers of my soul, all the senses of my body, ever confess Thy rule!

What an honour to be the subject of so great a King! of Him who sits at the right hand of His Father in heaven; of Him to whom all power is given; who receives the adoration of men and angels; from whom the kings of the earth hold their sceptres. To serve

this great King is to reign. Servire Deo regnare est. (*Pontificale Romanum.*)

What an advantage to live under the laws of so just and good a King, whose yoke is sweet and easy indeed! O my Jesus! I choose Thee to be my King for ever, and I promise Thee inviolable loyalty.

2ND POINT.—Consider the claims which Jesus Christ has upon you: He freed you from the tyranny of the devil, and from the shameful slavery of sin: He chose you to be His minister, His intimate friend: He entrusts all His power to you, He raises you above all the princes of earth, He admits you to His table. Thus is he honoured, whom Jesus our King hath a mind to honour. *Sic honorabitur quemcumque voluerit rex honorare.* (Esther vi. 9.)

O how great and liberal a monarch Jesus has proved Himself! To what an elevation He has raised me! He has placed me on His own throne! What has He not done for me? *I will extol Thee, O God, my king; and I will*

bless Thy name for ever, yea, for ever and ever. Exaltabo te, Deus meus, rex, et benedicam nomini tuo in sæculum et in sæculum sæculi. (Ps. cxliv. 1.) *To the king of ages, immortal, invisible, the only God, be honour and glory, for ever and ever. Regi sæculorum, immortali, invisibili, soli Deo, honor et gloria in sæcula sæculorum.* (1 Tim. i. 17.)

SEVENTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR CREATOR AND OUR REDEEMER

BEFORE MASS

1ST POINT.—Jesus Christ in the Blessed Eucharist, being God, is your Creator : He it was, who in His mercy created you such as you are. *Thy hands, O Lord, have made me and fashioned me wholly round about. Manus tuæ fecerunt me et plasmaverunt me totum in circuitu.* (Job x. 8.)

This Almighty Creator desires to enter into your breast ; He has an indisputable right to your heart. How carefully should you prepare yourself for the reception of Him, who, by a single word, called the universe forth from nothingness ? O my God and my Creator ! I wish to belong wholly to Thee. *Tuus sum ego, I am Thy servant.* (Psalm cxviii. 125.)

I beseech Thee, sanctify the abode which Thy hands have framed ; set it

in order ; adorn it for Thy visit ; it has been disfigured by sin, restore its original beauty. I was created for Thee ; after Thee alone do I sigh. *Sitivit in te anima mea, quam multipliciter tibi caro mea.* (Psalm lxii. 2.)

2ND POINT.—Jesus, who created you, each day sustains the existence which He gave you : if He were at any instant to withdraw His hand, you would sink back into the nothingness from which you came. *Truly, O Lord, Thou hast granted me life and mercy, and Thy visitation hath preserved my spirit. Vitam et misericordiam tribuisti mihi et visitatio tua custodivit spiritum meum.* (Job x. 12.)

How deep is my obligation to Thee, my God ! Where might my abode at this moment have been, hadst Thou deprived me of life at a time when I was Thy enemy, and when I approached Thy altar with so little devotion ? What a happiness it is to be still among the living at this moment, when I am about to offer Thee up and to receive Thee ! Grant me the grace to celebrate

Mass to-day, and in future, with greater fervour, that I may atone for past negligence.

Alas ! this may be the last time I shall ever offer up the Holy Mass. I will perform this duty with all possible devotion, reflecting with sweet hope that, in life or in death, I belong to Thee, O Lord. *Sive vivimus, sive morimur, Domini sumus.* (Rom. xiv. 8.)

AFTER MASS

1ST POINT.—By Adam's sin, we became the slaves of the devil, and incurred the sentence of death and damnation ; but God sent His Son to deliver us, and Jesus, through an excess of love and mercy, still continues to discharge the office of Redeemer, in our behalf, in the Blessed Eucharist. *Dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate.* (Tit. ii. 14.) O most loving Redeemer ! what return can I make Thee for this signal benefit ? *Thou hast broken my bonds : I will sacrifice to Thee the sacrifice of Praise.*

Dirupisti vincula mea, tibi sacrificabo hostiam laudis. (Ps. cxv. 7.) Continue, divine Redeemer ! to apply to my soul the fruits of Thy redemption ; for I shall ever stand in need of them. *Redime me et miserere mei.* (Ps. xxv. 11.)

2ND POINT.—Since Jesus Christ has redeemed you, you can no longer call yourself your own ; you belong to Him. *Non estis vestri.* (1 Cor. vi. 19.) You belong to Him, as a possession or an inheritance which He has bought at a great price ; and you no longer have any right to dispose of your time, your labour, your property, your liberty, or your life in opposition to His interests. Oh ! how frequently have you, though redeemed by Jesus Christ, yielded yourself up to sin, to the world, and to your passions ! Tremble at the thought of the wrong you have inflicted on your Redeemer : what can you do to indemnify Him for it ?

Hereafter I will live for Thee alone, my divine Redeemer. *Nunc magnificabitur Christus in corpore meo, sive per vitam, sive per mortem ; mihi enim*

vivere Christus est, et mori lucrum. Now also shall Christ be magnified in my body, whether it be by life or by death. For to me, to live is Christ, and to die is gain. (Philip. i. 20, 21.)

EIGHTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR LAW-GIVER AND OUR HEAD

BEFORE MASS

1ST POINT.—Jesus Christ, who is present in the Blessed Sacrament, came into the world to put an end to the figures and the ceremonial of the Old Law, and to promulgate a New Law, a Law of grace and love: He is, therefore, *our Law-giver*. *Dominus legifer noster*. (Isaias xxxiii. 22.)

Do we not owe Him a debt of gratitude, for having released us from the many precepts and ceremonies with which the Jews were burthened? for having established His own most holy Law, and merited for us the grace to fulfil it? for having engaged us to its observance by such liberal promises and such severe menaces? Confess, that among law-givers there is none who can be compared with Jesus.

Nullus ei similis in legislatoribus. (Job xxxvi. 22.)

God, when about to give the law to His people, required such preparation on their part, that He forbade any one, under pain of death, to touch the mountain which was sanctified by the presence of the supreme Law-giver. *Omnis qui tetigerit montem morte morietur.* (Exod. xix. 22.) Judge from this, what your dispositions should be, when you receive the Author of the Law. Do Thou, O my God! grant me the suitable dispositions of fear, of love, and purity: grant me a plentiful measure of Thy grace, and sanctify my soul.

2ND POINT.—Though Jesus, the Law-giver, might have dispensed Himself from the law which He laid upon us, yet He chose to submit to it, in order to teach us, by His example, how to observe it; He would silence the excuses we allege to escape from its precepts, and condemn the self-indulgence which induces us to mitigate its rigour.

I am not come, He tells us, *to destroy the law, but to accomplish it. Non veni solvere legem sed adimplere.* (Matthew v. 17.) Examine the laws and maxims of the Gospel, and the life and conduct of Jesus Christ, and you will always find them in perfect harmony.

Contrast His exact observance with your transgressions, His fervour with your tepidity, and be filled with a salutary confusion. Approach Him with a resolution to fulfil His commandments. *Paratus sum et non sum turbatus, ut custodiam mandata tua.* (Ps. cxviii. 60.)

AFTER MASS

1ST POINT.—Jesus is your Head : the Church is His body, you are one of her members. *Ipsum dedit caput supra omnem ecclesiam.* (Ephes. i. 22.) The eternal Father constituted Him the Head of the whole Church, and the Church is His body.

Consider how Jesus discharges the functions of the Head in the Blessed

Sacrament: how He governs His Church, guides her, protects her; how He distributes His graces and His spirit among her members; how He imparts life to them and unites them to Himself. Oh! what an honour to be the members under so holy, so august a Head! to be united to Him by a tie no less intimate than that which unites the members to the body. *Membra sumus corporis ejus, de carne ejus et de ossibus ejus. We are members of His body, of His flesh, and of His bones.* (Ephes. v. 30.)

And you are filled with grace in Him, who is the head of all principality and power. Estis in illo repleti qui est caput omnis principatus et potestatis. (Coloss. ii. 10.)

O Jesus, Thou art my Head. Do Thou animate me with Thy spirit: may Thy grace and holiness extend their influence to all the powers of my soul.

2ND POINT.—Consider what your duties are to Jesus Christ, your Head. You are bound to honour Him and love

Him, to unite yourself to Him, to lead a life conformable to His sentiments, to obey Him in all things. Examine yourself and see in what manner you satisfy these obligations. Have you not to reproach yourself in regard of them ? Have you not dishonoured your Head ? Are you not indifferent and cold towards Him ? Is not your spirit in contradiction with His ? Are you not rebellious to His wishes ? Now, at least, make some atonement for your faults.

O Jesus ! I adore Thee as my Head ; I love Thee with my whole heart ; I wish to unite myself to Thee as closely as possible, I wish to live conformably to Thy spirit, I am ready to obey Thee in all things. *Paratum cor meum, Deus, paratum cor meum.* (Ps. lvi. 8.)

NINTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR SHEPHERD AND OUR FATHER

BEFORE MASS

1ST POINT.—Consider the charity of the eternal Father, in giving us His Son to be our Shepherd, that He might rescue us from the fury of our enemies, defend us against their attacks, guide us and feed us.

Admire the affection with which Jesus Christ, in the Blessed Eucharist, discharges the duties of the Good Shepherd : He comes in quest of you, He is ready to give His life for you. What are your dispositions in His regard ? Have you not resisted His love, and proved yourself unfaithful to Him ?

O divine Shepherd ! I confess that I have wandered from Thee. *Erravi sicut ovis quæ periit ; quære servum tuum. I have gone astray like a sheep that is lost : seek Thy servant, because I have not forgotten Thy commandments.*

(Ps. cxviii. 176.) Under the guidance of so loving a Shepherd, I can never be in want. He has placed me in the Church as in a rich pasturage. *In loco pascuæ ibi me collocavit.* (Ps. xxii. 2.) At the altar I shall feed in this pasturage : grant me the grace, O my God ! to profit by it, to appreciate it rightly, and always to hunger after this heavenly food.

2ND POINT.—The Good Shepherd knows His sheep, and Jesus knows you better than you know yourself : and now that you are preparing to ascend the altar, He reads your inmost soul, your intentions, your thoughts, your desires, your dispositions ; tremble lest He detect many faults to which you do not pay the least attention.

O my God ! I detest whatever sin Thou discoverest in me. *Cleanse me from my secret sins. Ab occultis meis munda me.* (Ps. xviii. 13.)

Examine yourself and see whether you know Jesus Christ as He knows you, for His sheep know Him. *Cognoscunt me meæ.* May He not reproach

you, that though raised to the priesthood, and admitted to such a close familiarity with Him, you do not know Him! *Tanto tempore vobiscum sum et non cognovistis me?* (John xiv. 9.) If you know Him as He is, take care that your dispositions harmonize with this knowledge.

AFTER MASS

1ST POINT.—Jesus Christ shows Himself a true Father, in the Blessed Eucharist; for, having begotten us to a life of grace, by applying the merits of His Passion to our souls in Baptism, He will suffer no one to feed us besides Himself. And a few moments since He gave you His own body and blood, to be the spiritual food of your soul, for the preservation and support of the life of grace in you.

O truly paternal love! Was there ever a more loving Father? Was there ever a Father more worthy of being loved? Our natural fathers give us only one life, and that a perishable one,

subject to an infinity of miseries : but Christ gives us the life of both body and soul, and nourishes us with His own body and blood !

May you not, with the Psalmist, say, that God has loved you with a father's love ? (Ps. cii. 13.) Apply to yourself those words, which, indeed, are verified in you, *fili, tu semper mecum es, et omnia mea tua sunt. Son, thou art always with me, and all I have is thine.* (Luke xv. 31.) Can you say as much to Jesus Christ, your Father ? Yes, my Jesus, I belong wholly to Thee, and I wish to belong to Thee for ever.

2ND POINT.—Since Jesus Christ, in the Blessed Eucharist, is your Father, you owe Him the honour, love, and obedience, which is due from a child to its parent.

Examine yourself in regard of these duties. Answer the question addressed to you, through the prophet Malachy : *Si ergo pater ego sum, ubi est honor meus ? If then I be a Father, where is my honour ?* (Malachy i. 6.) Are you zealous to advance My glory ? When

opportunities are presented to you, do you turn them to account in furthering My interests? Do you repose unbounded confidence in Me? Do you submit yourself to My will?

O my Jesus! I acknowledge that Thou art my Father, and I pay Thee the homage due to Thy authority. Can I do otherwise than love Thee, seeing Thou hast bestowed so many favours on me throughout life? I wish to be faithful to Thee; I will obey Thee to death.

TENTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR SPOUSE, AND OUR BROTHER

BEFORE MASS

1ST POINT.—Jesus claims, among other titles, that of Spouse of our souls. For the Divine Word, though a God of infinite Majesty, determined to contract an alliance with our vile and lowly nature. This He accomplished, in the first instance, in the mystery of the Incarnation ; but through an excess of love, which we can never sufficiently admire, He desired to contract a closer alliance with each individual soul, in the Sacrament of the Eucharist, which has, on this account, been called an extension of the Incarnation.

Ecce sponsus venit, exite obviam ei. Behold the bridegroom cometh, go ye forth to meet him. (Matthew xxv. 6.) Be ready, like the wise virgins in the Gospel, to receive Him : see whether you carry a burning lamp, that is

that you be on fire with His holy love.

2ND POINT.—Consider the qualities of this divine Spouse. He is beautiful above the sons of men ; *speciosus præ filiis hominum*. He is the most tender, the most loving, the truest of Spouses ; and, according to the Prophet Osee, He is the most constant. *Sponsabo te mihi in æternum. I will espouse thee for ever.* (Osee ii. 19.)

What impression does the consideration of the perfections of your Spouse produce upon you ? Does it soften your heart ? Do you feel an ardent longing to unite yourself to Him ? Does He hold the undivided sway of your affections ? And, on your side, is it your happiness to have found favour in His eyes ? Can you hope to win His heart ? Have you found the way to it ? Perhaps you entertain only a feeling of cold indifference towards Him : perhaps He loathes your presence.

O my Jesus ! remove from me whatever is displeasing to Thee : I have only

one desire, that I may please Thee, and live united with Thee for ever.

AFTER MASS

1ST POINT.—Jesus Christ became our Brother, when He assumed our nature at His Incarnation : hence St. Paul calls Him *primogenitus in multis fratribus. The first-born amongst many brethren.* (Rom. viii. 29.)

What an honour to have Jesus Christ for our Brother ! Take away sin, ignorance, and concupiscence ; in every other respect, He is like us : and, according to St. Paul, it was in some sense fitting that, having become man like one of us, He should be subjected to our wants and miseries, in order that He might be more capable of sympathizing with us in our infirmities. *Unde debuit per omnia fratribus similari, ut misericors fieret.* (Heb. ii. 17.)

Treat with Him as with a brother ; be not afraid to disclose your sorrows to Him ; take Him entirely into your confidence, and thank Him for having

so graciously demeaned Himself, in order to be one like yourself.

2ND POINT.—In the Blessed Eucharist, Jesus Christ makes Himself our Brother, in a still nearer degree; for He gives us Himself, in order that we may resemble Him, not only in nature, but likewise in sentiments, thoughts, and desires, so as to form, as it were, one Christ with Him.

O my Jesus! do Thou effect this wonderful transformation in me. Would that I could say, with St. Paul, *vivo autem, jam non ego, vivit vero in me Christus. And I live, now not I, but Christ liveth in me.* (Galat. ii. 20.) To be animated with the Spirit of Jesus; to sympathize with His adorable Heart, in all its aspirations and longings; to see things in the light in which He sees them; to love the objects which He loves; to accomplish the will of God as He accomplished it: this it is which constitutes the true brother of Jesus. *Qui enim fecerit voluntatem Dei, hic frater meus est.* (Mark iii. 35.)

ELEVENTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR TEACHER AND OUR REDEEMER

BEFORE MASS

1ST POINT.—Consider that God, in His goodness, after instructing us through His Angels, and through the Patriarchs and Prophets, sent us His only Son, to be our Teacher, to publish His Law to us, and to induce us to observe it.

Imagine yourself standing in the presence of Jesus Christ, as a scholar receiving instruction; for, though holding the office of teacher, and charged with the duty of teaching others, you stand in great need of instruction. Confess your ignorance in what concerns the affair of salvation and perfection; have recourse to your divine Master, and listen to His voice. *Ipsum audite.* (Luke ix. 35.) Provided you have faith, and bring a docile and obedient spirit to His lessons, He will teach you many things of which you are ignorant.

Loquere, Domine, quia audit servus tuus. Speak, Lord, for thy servant heareth. (1 Kings iii. 9.) *Vias tuas, Domine, demonstra mihi et semitas tuas edoce me. Shew, O Lord, Thy ways to me, and teach me Thy paths.* (Ps. xxiv. 4.)

2ND POINT.—Mere exhortations did not satisfy the zeal of our divine Teacher; in His own conduct He gave the first example of the virtues which He required from us. *Cæpit Jesus facere et docere.* (Acts i. 1.) During His lifetime, His actions were always conformable to His maxims; and now He exhibits, in the Blessed Eucharist, a noble pattern of the virtues He inculcated by word of mouth.

Alas! how different your conduct from His! When you speak, you assume the tone of a master; but does your life correspond to your language? You exact very perfect dispositions in those who communicate frequently: you celebrate every day, and what are your dispositions? Look into them in the presence of God, and repeat to

your own soul, the maxims and principles which you urge on your penitents.

O my God ! I am confounded at the thought of the many holy souls who approach Thy altar with purity and devotion, far exceeding mine, though in this, and in every other respect, I ought to lead the way. Suffer me not, at the last day, to be condemned by their example, and my own teaching.

AFTER MASS

1ST POINT.—Strictly speaking, Jesus Christ alone deserves the title of Redeemer. If others before Him received this appellation, their right to it was only partial : for they redeemed at the cost of zealous toils, Jesus at the cost of His life ; they perhaps redeemed some one nation, Jesus redeemed all mankind ; they redeemed from temporal death, Jesus from eternal death ; they redeemed in the age in which they lived, Jesus redeems in all ages.

Whilst you still possess your Redeemer within you, exclaim with feelings of gratitude and love, *Hic est vere Salvator mundi.* (John iv. 42.) Yes, divine Jesus ! Thou hast been to me in very truth a Redeemer : I will acknowledge none other : I hope for salvation in Thee alone. *Non est in aliquo alio salus.* (Acts iv. 12.)

2ND POINT.—Though your soul has been redeemed by Jesus Christ, you will stand in need of His assistance as your Redeemer. For you always have sins to be blotted out, battles to fight, temptations to fear, and graces to ask for. Without the merits of this Redeemer you can do nothing ; without Him, you are in constant danger of being lost.

Implore His aid and protection with confidence : amidst the misery in which you are plunged, cry out, *Domine, salva nos, perimus. Lord, save us, we perish.* (Matt. viii. 25.) I am tossed on the world, as on a raging sea ; if Thou withdrawest Thy hand, I am lost.

Tremble on account of your weakness; hope for everything from your Redeemer; resolve to shun the occasions of sin; and rejoice in God, your Saviour, who has given Himself to you, to be your strength and support. *Exultavit spiritus meus in Deo salutari meo.* (Luke i. 47.)

TWELFTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR GUEST AND OUR VIATICUM

BEFORE MASS

1ST POINT.—The same God, whose dwelling place is fixed in Heaven, amidst the Angels and Saints, has been graciously pleased to take up His abode, as Guest, in your heart. Cry out, with the Prophet, *Quid est homo, quod memor es ejus, aut filius hominis quoniam visitas eum. What is man, O God, that Thou art mindful of him: or, the son of man*, (that is, according to St. Augustine's interpretation, *the just man*,) *that Thou visitest him!* (Ps. viii. 5.)

I am only dust and ashes: corruption and sin form my sole inheritance: yet, O Lord, since such is Thy will, since I am happy enough to have found favour in Thy sight, deign to enter the house of Thy servant. *Domine, si inveni gratiam in oculis tuis, ne transeas servum tuum.* (Gen. xviii. 3.)

2ND POINT.—Holiness is specially beseeming in the house of God: and hence Jesus Christ always jealously sought out chaste abodes. He chose the chaste womb of the Blessed Virgin: He instituted the Blessed Eucharist in a guest-chamber, becomingly furnished: and, after death, He would have His sacred body wrapped in a new winding-sheet, and laid in a new sepulchre.

Consider, also, how liberally He rewarded those who received Him under their roof; our Blessed Lady, Zachæus, the newly-married couple at Cana, Saint Mary Magdalen, and others.

Certainly, the majesty of your Guest, and the hope of the abundant graces which He brings with Him, should induce you to prepare an abode worthy of Him.

Beseech Him to endow you with those virtues which ought to adorn the heart which He has selected for His tabernacle: for, *unless the Lord build the house, they labour in vain that build it. Nisi Dominus ædificaverit domum,*

in vanum laboraverunt qui ædificant eam. (Psalm cxxvi. 1.)

AFTER MASS

1ST POINT.—We are as strangers and wayfarers in this world: the earth is merely a place of passage, an exile; Heaven is our country, and the goal of all our wanderings. Jesus gives Himself to us, in the Blessed Eucharist, as a Viaticum, to sustain us in our pilgrimage, and enable us to continue our journey to the close of life.

Alas! we stand greatly in need of this powerful support to keep up our strength: it is an invention of the merciful forethought of Jesus. He was apprehensive lest we should faint on the way, if left without a Viaticum. *Si dimisero eos jejunos, deficient in via.* (Mark viii. 3.)

O loving Jesus! how can I ever sufficiently praise and glorify Thee? Grant me the grace to draw strength from this salutary food. Be Thou my Viaticum through life, and at the hour

of death ; that, strong in the possession of Thee, I may advance with cheerful hope, through this valley of tears, amid the shadows of death, towards a happy eternity. *Nam et si ambulavero in medio umbræ mortis, non timebo mala, quoniam tu mecum es.* (Ps. xxii. 4.)

2ND POINT.—Having received this holy Viaticum, you are bound to pursue your journey with renewed fervour, because it was given you to enable you to do so. You are bound to go forward in the way of salvation and perfection, never hesitating, never turning aside until you reach the term of your journey, as Elias did, after eating the bread, sent to him by God, through the hands of an Angel. *Ambulavit in fortitudine cibi illius quadraginta diebus et quadraginta noctibus, usque ad montem Dei. And he walked in the strength of that food, forty days and forty nights, unto the mount of God.* (1 Kings xix. 8.)

Having been so often fed with this holy Viaticum, you should have made great progress in the path of virtue ;

whereas you have scarcely begun to advance. Humble yourself before God; tremble lest you be overtaken by night, exert yourself to regain the time you have lost. *Ambulate dum lucem habetis, ut non vos tenebræ comprehendant. Walk whilst you have the light, that the darkness overtake you not.* (John xii. 35.)

THIRTEENTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR PHYSICIAN AND OUR REMEDY

BEFORE MASS

1ST POINT.—Jesus Christ is the sovereign Physician of our souls and bodies: He has a perfect knowledge of our infirmities, and He compassionates them. He came into the world, in order to heal them. During His mortal life, it was His delight to minister to the sick, and He is still ready to cure us, provided we have recourse to Him, with the confidence displayed by the sick mentioned in the Gospel. Present yourself, therefore, before Him, as one struck by a severe malady, who has no hope, save in His mercy. *Behold he whom Thou lovest is sick. Ecce quem amas infirmatur.* (John xi. 3.) I firmly believe, O Lord, that Thou canst save me. *Domine, si vis, potes me mundare. If Thou wilt, Thou canst make me clean.* (Mark i. 40.)

Come, quickly, to my aid, divine Physician, and heal my soul. *Sana animam meam, quia peccavi tibi. Heal my soul, for I have sinned against Thee.* (Ps. xl. 5.)

2ND POINT.—Our divine Physician not only knows our infirmities, and is both willing and able to heal them; more than this, *He hath borne our infirmities, and carried our sorrows. Languores nostros ipse tulit et infirmitates nostras ipse portavit.* (Isaias liii. 4.)

In order to ascertain, by His own personal experience, the remedies which we require, and to impart to them a greater efficacy, He allowed Himself to be tempted: He fasted, He toiled in the sweat of His brow, He was weary: He sorrowed, and was troubled: He endured cruel torments in every power of His soul, in every limb of His body. O loving Physician! the world has never beheld another, so prepared to sympathise with our miseries: for Thou hast borne Thy share in them all, save only sin. *Tentatum per omnia pro similitudine*

absque peccato. One tempted in all things like as we are without sin. (Heb. iv. 15.)

What more need be added to strengthen our trust in Jesus? *Adeamus ergo cum fiducia ad thronum gratiæ, ut misericordiam consequamur et gratiam inveniamus in auxilio opportuno. Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid.* (Heb. iv. 16.)

AFTER MASS

1ST POINT.—Jesus Christ, in the Blessed Eucharist, is not only the sovereign Physician of our souls and bodies; He is also our sovereign Remedy in all miseries. His power is not loosened: and if, during His mortal life, He was able to cure the sick, whom He had never seen, what may He not do for you, now that you wholly possess Him?

Benedic anima mea Domino, qui sanat omnes infirmitates tuas. Bless the Lord,

O my soul, who healeth all thy diseases. (Psalm cii. 3.) Whence comes it, that, having so frequently taken this Remedy, I still remain subject to many infirmities ? It cannot be pretended that the Remedy is weak : for it is a sovereign, a most efficacious, a universal Remedy. How many others has it cured ! The fault is mine, O my God. In Thy presence I confess it ; grant me the grace of an unshaken confidence in this Remedy.

2ND POINT.—Consider what should be your dispositions, in order that the Remedy may produce its good effects.

In the first place, you must have a sincere desire to be cured. *Vis sanus fieri ? Wilt thou be made whole ?* (John v. 6.) Are you animated by such a desire ? Are you really ready to do anything, to endure anything, to make any sacrifice, in order to obtain the cure of your pride, your anger, your avarice, your sensuality ; if this disposition be wanting, the Remedy you have taken will avail you but little.

In the second place, you must have

a firm reliance on the goodness and power of Jesus Christ. It was this disposition, which merited for many sick, in the Gospel, the cure of their maladies, as appears from the frequently recurring words: *Fides tua te salvum fecit, Thy faith hath made thee whole.* (Matt. ix. 22.)

Lastly, you must not present any obstacle to your cure: that is to say, you must not cherish any affection for sin.

Enter into these dispositions. Beware, lest you convert this valuable Remedy into a deadly poison; beg our Lord Himself to apply it to your wounds. Jesus, in the Eucharist, is the *faithful friend*, styled by the Holy Ghost, *the medicine of life and immortality*. *Amicus fidelis, medicamentum vitæ et immortalitatis.* (Eccl. vi. 16.)

FOURTEENTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR COUNSELLOR AND OUR FRIEND

BEFORE MASS

1ST POINT.—Jesus Christ is called, in Isaias, *Consiliarius, the Counsellor;* and He shows Himself to be such in the Blessed Eucharist. The Jews, in every perplexity or doubt, consulted God, before the Ark of the Covenant, which, after all, only symbolized His presence; and shall we be slow to consult Jesus Christ, in the Blessed Eucharist, where He is really and substantially present?

Do we not stand greatly in need of His counsel, both for ourselves and for others, in the circumstances in which we are often placed? The faults which we commit, in the exercise of our ministry, spring from our neglecting to take counsel of God.

Have recourse to this trustworthy Counsellor; you will never meet

another wiser, more prudent, or more entirely devoted to you : He is the author of all good counsel. *Meum est consilium et æquitas, mea est prudentia.* (Prov. viii. 14.) O my Jesus ! I will always betake myself to Thee in my doubts and difficulties : do Thou guide and enlighten me.

2ND POINT.—This divine Counsellor undertakes to guide us on two conditions : we must listen to His suggestions with docility, and we must follow them faithfully. Begin, therefore, by ridding yourself of your preconceived notions : renounce your own judgement, your own will, your favourite ideas, all human views ; and adopt and follow the counsels of Jesus Christ. With Solomon, confess your ignorance, and, with him, pray for a docile heart.

O Lord God ! I am but a child, and know not how to go out and come in. And Thy servant is in the midst of an immense people, which Thou hast committed to his charge. Dabis ergo servo tuo cor docile. Give, therefore, to Thy servant an understanding heart, a docile

heart, that he may guide Thy people, and guide himself in the path which leads to a happy eternity.

AFTER MASS

1ST POINT.—Jesus Christ clearly proves Himself to be our true Friend, in the Blessed Eucharist, by His kind familiarity and condescension, and by the lavish generosity with which He gives us all that He has, and all that He is. He makes Himself acquainted with all our wants; He shares His treasures with us; He not only comes to visit us, He takes up His abode in our hearts; He unites Himself so intimately with us, that He forms one with us.

Rejoice at your happiness, in thus completely possessing your true friend, Jesus; speak to Him, as you would to a much-loved friend; lay aside all reserve, disclose your feelings and your sorrows to Him, and you will find in Him the consolation you are seeking for: in sentiments of holy joy, say, with

the Spouse in the Canticle, *Dilectus meus mihi et ego illi. My beloved to me, and I to Him.* (Cant. ii. 16.)

2ND POINT.—Jesus is very different from ordinary friends. How seldom do we find a sincere, disinterested, faithful, and constant friend! The so-called friends of the world are, for the most part, false friends, whose love is confined to protestations; or weak, indulgent friends, who flatter us and encourage us in our failings; or friends, who are attached to us because our acquaintance gives them a certain position, or may prove of service to them; or friends of the hour and of circumstances, who cling to us in prosperity, and forgot us in adversity.

Why, then, do you attach yourself to them? Why do you not adopt Jesus for your one only Friend? Has He ever disappointed you in the hour of need? Can you hope to meet with one more worthy of your love?

Now that you have within your breast this divine Redeemer, who so well deserves your love, beware of

quitting Him, and transferring your affections to creatures which you cannot love in Him, and for Him. Exclaim in transports of holy joy: *Inveni quem diligit anima mea, tenui eum nec dimittam.* (Cant. iii. 4.)

FIFTEENTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR GUIDE AND OUR COMPANION

BEFORE MASS

1ST POINT.—Jesus Christ came upon earth, to be our Guide through the pilgrimage of life ; and, in the Blessed Eucharist, He still continues to direct our steps. He is the divine Shepherd, whose delight it is to guide His flock : pray to Him : *Notam fac mihi viam in qua ambulem. Make the way known to me wherein I should walk.* (Ps. cxlii. 8.)

It may be that you have followed ways, treacherous and rugged, which lead to death. Pray, now, *Deduc me in semitam mandatorum turoum, quia ipsam volui. Lead me into the path of Thy commandments, for this same I have desired.* (Ps. cxviii. 35.)

2ND POINT.—Jesus is not only your Guide, He is also the Way in which you must walk. When St. Thomas asked "*Lord, we know not whither Thou*

goest, and how can we know the way," Jesus answered him, *Ego sum via. I am the way. No man cometh to the Father, but by me.* (John xiv. 6.)

How holy and how secure a way! yet how seldom trodden by us hitherto! We must now enter upon it, and we must persevere in it. Earnestly beg this grace, for there is no other way which leads to Salvation. *Per me si quis introierit salvabitur : et ingredietur et egredietur et pascua inveniet. By Me, if any man enter in, he shall be saved, and he shall go in and go out, and shall find pastures.* (John x. 9.)

AFTER MASS

IST POINT.—Jesus Christ, in the Blessed Eucharist, is, in a certain sense, the Companion of our pilgrimage. For, though reigning in glory, and clothed with immortality, He, as it were, repeats the course of His earthly career ; not only by applying to each one individually what He did, said, and endured, for all in common, but

still more, by taking up His abode with us, visiting us in sickness, and assisting us in our wants.

What a signal privilege to have Jesus Christ for the Companion of your pilgrimage! Thank Him for this mark of His affection: and, since He is content to dwell with you, let it be your chief delight to dwell with Him: never oblige Him, by any fault on your part, to quit you.

Ne derelinquas me, Domine Deus meus, ne discesseris a me. Forsake me not, O Lord my God, do not Thou depart from me. (Ps. xxxvii. 22.)

2ND POINT.—As Jesus Christ is willing to be our Guide and Companion, we are bound to follow Him, and to walk in His footsteps. To follow Jesus Christ, is to imitate His example: to walk in His footsteps, is to live as He lived, or as He would live, were He placed in our circumstances. Do we live thus?

We daily receive Jesus, that He may direct us as our Guide; and we pursue paths diverging widely from those in

which He wishes us to walk. Is it not trifling with Jesus, to behave in this manner towards Him?

O divine Jesus! pardon my past infidelities: in future, *sequar te quocunque ieris. I will follow Thee whithersoever Thou shalt go.* (Matt. viii. 19.) *Domine tecum paratus sum et in carcerem et in mortem ire. Lord, I am ready to go with Thee, both into prison and to death.* (Luke xxii. 33.)

SIXTEENTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR MEDIATOR AND OUR PEACE

BEFORE MASS

1ST POINT.—Jesus appeared as our Mediator on the Cross ; He continues this office in Heaven, and in a still more special manner, in the Blessed Eucharist. He is God as truly as His Father is God, He is man as truly as we are ; and hence He represents the interests of both God and man. On one side, He sees our offences in all their magnitude and malice, He knows how destitute we are, He receives our prayers : on the other, He offers an adequate atonement to His Father, He pays Him a homage of infinite value, and He unfolds to Him our wants.

Oh ! how fortunate we are to have such a Mediator to plead our cause before the God of infinite Majesty, whom we have so grievously offended !

Si quis peccaverit, advocatum habemus apud Patrem Jesum Christum justum. But if any man sin, we have an advocate with the Father, Jesus Christ, the just. (1 John ii. 1.) Betake yourself with confidence to this divine Mediator, dispose your soul to draw profit from His mediation, unite yourself to His intentions.

2ND POINT.—Though Jesus Christ is the only Mediator between God and man, and though He alone had it in His power to reconcile us with His Father, He has yet, by a wonderful condescension, been pleased to entrust the ministry of reconciliation to us, and to charge us with the duty of exercising, in His name and through His merits, the functions of mediators. *Dedit nobis ministerium reconciliationis. He hath given to us the ministry of reconciliation.* (2 Cor. v. 18.)

We exercise this ministry in the Sacrament of Penance, and in a special manner at the altar on which we offer to God the Father His only Son, Jesus Christ. What holiness, what zeal,

what a spirit of penance this office of mediator supposes in us! Yet how wanting we are in all these virtues!

O divine Jesus! do Thou supply what is wanting through my unworthiness; reconcile me to Thy Father: I stand greatly in need of Thy mediation, for my sins are countless: without Thy intercession how can I hope for forgiveness? Blot them out, O my God! that the sacrifice, which I am about to offer, may find favour before Thee: I detest them from my heart, and I sincerely wish to do penance for them.

AFTER MASS

1ST POINT.—Jesus by His power secured peace to the world, and He preserves it in peace by the Sacrament of the Eucharist, which the Fathers call the bond of peace, *vinculum pacis*, the bond which unites us in peace with God, with our neighbours, with ourselves.

At this moment you are blessed with the possession of this peace : Jesus, abiding within your breast, wishes you and gives you that peace which He imparted to His disciples, when He stood in the midst of them in the supper-chamber. *Pax vobis.* (Luke xxiv. 36.)

Can the happiness of a soul in possession of God's peace be equalled? According to St. Paul, this peace is the most excellent of God's gifts. *Pax Dei quæ exsuperat omnem sensum, which surpasseth all understanding.* (Phil. iv. 7.) Rejoice and thank God.

2ND POINT.—Peace being a gift of such value and excellence, you ought to make every exertion to prevent the loss of it. For this purpose you must, in the first place, avoid sin ; *Non est pax impiis. There is no peace to the wicked.* (Isaias lvii. 21.)

Secondly, you must submit yourself in all circumstances to the dispositions of the Divine Will. For, *quis restitit ei et pacem habuit? Who hath resisted Him and hath had peace?* (Job ix. 4.)

Thirdly, you must discharge your

several duties with exactness and fervour. *Justitia et pax osculatæ sunt.* (Ps. lxxxiv. 11.) Peace cannot be found where justice is not.

Resolve to reduce these maxims to practice. O my God! cheerfully would I forego all the wealth of the universe, rather than forfeit Thy peace. With the help of Thy grace, I will preserve it till death, at all costs.

SEVENTEENTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, THE WITNESS AND THE JUDGE OF OUR CONDUCT

BEFORE MASS

1ST POINT.—Jesus Christ is the Witness of our every action: as God, He is everywhere present; He beholds all that passes in our hearts, and observes our exterior conduct. In the Blessed Eucharist, He is in a special manner a Witness of our actions; for we daily assist in the church in His presence; we discharge our principal duties there, and our noblest office is concerned with His adorable person, in the holy sacrifice of the Mass. Hence, He sees all our actions, and the spirit in which we perform them, and He reads the dispositions of our souls. Make an act of faith in this truth. *Vivit Dominus Deus Israel in cujus conspectu sto. The Lord liveth, The God of Israel, in whose sight I stand.* (3 Kings xvii. 1.)

Great God ! Thou lookest into my heart ; am I in a fit state to approach Thee ? Is my soul sufficiently free from all stain of sin ? Dost thou not behold in me something which renders me unworthy of Thy presence ? Have I not cause to tremble ?

2ND POINT.—Our faults may commonly be traced to our forgetfulness of God's presence. To remedy this forgetfulness, Jesus determined to dwell continually in the midst of us, under a visible form in the sacred species of the Blessed Eucharist.

Alas ! are we, though possessed of this mystery, more deeply penetrated with the divine presence ? Are we more recollected, more devout in the church or at the altar ? Do we not sometimes betray irreverence, or want of respect, or thoughtlessness in our sacred functions ?

Would any one watching our behaviour say that we believe in the real presence of our Lord in the Blessed Eucharist ? Make an act of atonement for all your faults you have committed

against Him in this mystery : prepare yourself to receive Him with all possible respect. *Qui timent Dominum præparabunt corda sua et in conspectu illius sanctificabunt animas suas. They that fear the Lord will prepare their hearts, and in His sight will sanctify their souls.* (Eccl. ii. 20.)

Ascend to the altar in the dispositions you would desire to be in, if this were the last day of your life, and you were shortly to hear the words, *redde rationem villicationis tuæ. Give an account of thy stewardship.* (Luke xvi. 2.)

AFTER MASS

1ST POINT.—Jesus Christ, who at the last day will appear in terrible majesty, to judge the living and the dead, and who after our death will immediately decide our lot for a happy or a miserable eternity, dwells in the Blessed Eucharist, as on a throne of justice, from which He daily pronounces sentence of forgiveness or of condemnation upon us, according to

the dispositions in which we receive Him. For the Apostle says, *qui manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini. For he that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the body of the Lord.* (2 Cor. xi. 29.)

Prostrate yourself before Jesus as your Judge in the Blessed Eucharist. *Ipse est qui constitutus est a Deo judex vivorum et mortuorum. He was appointed by God to be the judge of the living and of the dead.* (Acts x. 42.) Do homage to His attributes as Judge, His power, His wisdom, and His justice. Tremble, whilst you think what His sentence will be on all the Masses you have celebrated since your ordination, and on the one you have this day offered.

2ND POINT.—Consider the extent to which your Judge carries His goodness in the Blessed Eucharist : He hides the splendour of His Majesty, in order that you may approach Him without fear : He is always ready to give you

audience ; He lends a favourable ear to all your entreaties. What a privilege to possess in your Judge, one so benignant, so easy of access ! Turn this privilege to account, while the hour of grace and mercy lasts, before the coming of the day of His wrath and vengeance. Strive to propitiate Him whilst it is in your power to do so.

Domine, ne in furore tuo arguas me neque in ira tua corripias me ; miserere mei, quoniam infirmus sum. O Lord, rebuke me not in Thy indignation, nor chastise me in Thy wrath. Have mercy on me, for I am weak. (Ps. vi. 2, 3.)

EIGHTEENTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR RANSOM AND OUR REWARD

BEFORE MASS

1ST POINT.—Consider the price at which your soul was bought, and how much it cost Jesus. *Non corruptibilibus auro vel argento redempti estis, sed pretioso sanguine quasi agni immaculati. You were not redeemed with corruptible things as gold or silver, but with the precious blood of Christ, as of a lamb unspotted and undefiled.* (1 Peter i. 18, 19.)

The price which was paid for your soul you possess in the Blessed Eucharist; consider in what esteem you should hold this sacrament, and what you ought to do for a God who has done so much for you. Are you not bound in justice to consecrate yourself entirely to Him, to give your service to Him, to promote His glory to the utmost of your power, and to show Him great reverence while

you bear Him in your heart, which He claims as His own? St. Paul draws this inference from the truth which we are meditating. *Empti enim estis pretio magno: glorificate et portate Deum in corpore vestro.* (1 Cor. vi. 20.)

O Divine Saviour! do Thou dispose of me, of my soul and body as Thine. Thou hast deigned to make use of me as Thy Sanctuary and Thy Tabernacle; I have always belonged to Thee, but I make the offering of myself to Thee anew. May I be thine for ever.

2ND POINT.—Though the price offered by Jesus Christ for our ransom is infinite, and more than sufficient to redeem a thousand worlds, it will not avail us, unless we apply it to our souls by receiving the Sacraments worthily.

Do you not stand greatly in need of being purified in the blood of Jesus? What ought you not to do in order to apply its merits to yourself? Alas! how few benefit by His sufferings and death! Listen to the complaint which He makes, through His Prophet Isaias, and see whether you, in any way, give

grounds for it: *In vacuum laboravi, sine causa et vane fortitudinem meam consumpsi. I have laboured in vain, I have spent my strength without cause, and in vain.* (Isaias xlix. 4.)

O Jesus, grant that this inestimable ransom may not be thrown away upon me: do Thou purify my soul in Thy precious blood.

AFTER MASS

1ST POINT.—Jesus Christ, who in Heaven is the Reward of the Angels and Saints, is your Reward in the Blessed Eucharist; but with this difference, that they behold Him face to face, you possess Him under the disguise of the sacramental species.

O how great is the goodness of Jesus, thus to give us in the Blessed Eucharist a foretaste of our recompense! The soldier does not receive his crown unless the fight is ended, nor the labourer his hire until he has completed his work: but Jesus forestalls our reward. From the happiness which you now enjoy,

though you possess Him in so imperfect a manner, under such an humble form, endeavour to frame an estimate of the joy which will inundate your soul, when you perfectly possess your God.

How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. (Ps. lxxxiii. 2.)

O my Jesus, grant that having so often received Thee in this life, I may possess Thee for all eternity in the next. *Let all Thy works, O Lord, praise Thee; and let Thy saints bless Thee.* (Ps. cxliv. 10.)

2ND POINT.—Consider the excess of the generosity and liberality of Jesus. He gives Himself to us daily, to recompense us for the little we do for Him: we should esteem ourselves rewarded beyond our deserts, were He to give Himself to us once in the course of our whole life-time; and he gives Himself to us as our Reward whenever we celebrate Mass.

What should be our fervour in His

service? How can we continue in our apathy and tepidity? It may be, we scarcely satisfy our obligatory duties: what a motive for self-humiliation! *Da Altissimo secundum datum ejus et in bono oculo adinventionem facito manuum tuarum, quoniam Dominus retribuens est et septies tantum reddet tibi. Give to the Most High according to what He hath given to thee, and, with a good eye, do according to the ability of thy hands. For the Lord maketh recompense, and will give thee seven times as much.* (Eccl. xxxv. 12, 13.)

NINETEENTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, LIFE AND DEATH

BEFORE MASS

1ST POINT.—Though Jesus Christ now has His abode in Heaven, He lives in the Blessed Eucharist as truly as He lived on earth during the period of His mortal life. And as action is inseparable from life, He leads a life of action in the Blessed Eucharist. He offers to His Father, on His own behalf and for us also, a homage of praise, such as all Angels and Saints united never did and never can present: His thoughts are centred in us, He intercedes for us, He obtains for us graces beyond what we can merit; so that He may say in the Blessed Sacrament what He said during His life on earth: *Sicut misit me vivens Pater, et ego vivo propter Patrem. As the living Father hath sent Me, and I live by the Father.* (John vi. 58.)

How holy is the life of Jesus in the Blessed Eucharist? Oh that we, who have been raised to the Priesthood, in order to continue the life of Jesus Christ on earth, would endeavour to make our life resemble His more closely!

O Jesus, shew me Thy mercy, and destroy every other species of life in me; the life of the senses; the life of the passions, the life of character, the life of reason, that I may live by a life of faith, and by Thy divine life.

2ND POINT.—Jesus Christ, in the Eucharist, is the source of the life of graces which is diffused in souls: *And we saw His glory* (John i. 14, 16) *full of grace and truth: and of His fulness we have all received. Plenum gratiæ et veritatis . . . et de plenitudine ejus omnes nos accepimus.*

Draw near to this plentiful source, that the life of grace may abound in you, and that you may obtain the strength, of which you stand so much in need. Excite in yourself a salutary hunger, an ardent thirst for this justice, that

your hunger may be appeased and your thirst quenched.

AFTER MASS

1ST POINT.—Jesus, though living in the Blessed Eucharist, and though the principle of our life, subjects Himself to a state of mystical death, under the lifeless species of this Sacrament, in order to render greater glory to His Father, and to testify greater love for us : so that He may say, with better reason than Saint Paul, *quotidie morior*. (1 Cor. xv. 31.)

He has just undergone this mystical death upon the altar for your sake : what proof will you give of your gratitude ? If you had a thousand lives, would you not be ready to lay them down for Him ? At least, be ready to spend that which you have in His service, and be prepared to sacrifice it, whenever His glory, or the salvation of your neighbour demand it.

O my Jesus, I am not worthy to suffer martyrdom as so many of Thy holy

servants have done : but I am resolved to suffer everything for love of Thee, and I wish to be delivered from the bonds of my body, that I may rest with Thee. *Desiderium habens dissolvi et esse cum Christo.* (Phil. i. 23.)

2ND POINT.—Jesus has placed Himself in this state of death, in order to teach you, by His example, to live as one dead ; that is to say, as one detached from the world and from yourself, and indifferent to the things of this world. *Mortuus est Christus, ut et qui vivunt, jam non sibi vivant, sed ei qui pro ipsis mortuus est et resurrexit. And Christ died for all, that they also who live, may not now live to themselves, but unto Him who died for them and rose again.* (2 Cor. v. 15.)

How unlike this state of death is your life ! Remember the words of our Saviour : *Amen, amen dico vobis, nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet ; si autem mortuum fuerit, multum fructum affert. Amen, amen, I say to you, unless the grain of wheat falling into the*

ground, die ; itself remaineth alone. But if it die, it bringeth forth much fruit. (John xii. 24, 25.)

O my Jesus ! grant me the grace to die to the world and to myself ; to have eyes and see not, to have ears and hear not ; to crucify, by self-denial, my senses and all my passions, that I may resemble Thee in Thy state of death.

TWENTIETH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR FOOD AND OUR GRACE

BEFORE MASS

1ST POINT.—Jesus Christ, in the Blessed Eucharist, desires to be our Food, in order that He may preserve and support the divine life which has been communicated to us. Hence, in Saint John, He says that He came into the world, *ut vitam habeant et abundantius habeant. I am come, that they may have life, and may have it more abundantly.* (John x. 10.) That is to say, He came into the world to give us life, by obtaining the forgiveness of our sins; and now He comes to us, in the Blessed Eucharist, in order to maintain and confirm the life which He gave us.

What wisdom, what goodness are displayed by Jesus in this wonderful provision for the nourishment of our souls! Ought I not to be very eager to partake of this sacred Food! At

the same time, ought I not to aim at great purity of mind and heart, according to what Saint Paul says : *Probet autem seipsum homo et sic de pane illo edat et de calice bibat. But let a man prove himself, and so let him eat of that bread, and drink of the chalice.* (1 Cor. xii. 28.)

2ND POINT.—This divine Food, when received with proper dispositions, produces most admirable effects in our souls.

1°. It unites us to Jesus in a very intimate manner, according to that of Saint John (vi. 57). *He that eateth My flesh, and drinketh My blood, abideth in me and I in him.*

2°. It maintains and strengthens the spiritual life of grace.

3°. It weakens the passions, and gives us a relish for the things of God.

Examine whether this heavenly Food has produced these effects in your soul : perhaps, heretofore, you have derived little benefit from it : if this be the case, you may consider it a certain proof that you have partaken of it with defective

dispositions, without devotion, with some lurking attachment to sin.

O my God, preserve me from this misfortune : grant me to advance in grace and virtue each time that I assist at this holy banquet : I beg this food at Thy hands, with all the eagerness of one perishing from hunger. *Panem nostrum quotidianum, supersubstantiaiem da nobis hodie.* (Matt. vi. 11.)

AFTER MASS

1ST POINT.—The other Sacraments differ from the Blessed Eucharist in this, that they contain the grace of Jesus Christ ; it contains Jesus Christ Himself, the Author of all grace, our Lord, true God and true man.

In ipso inhabitat omnis plenitudo Divinitatis corporaliter. In Him dwelleth all the fulness of the Godhead corporally (Coloss. ii. 9) ; that is to say, substantially, and not in figure.

What a happiness to possess the Author of grace ! offer Him your homage and adoration : beseech Him to

sanctify your soul, and to bestow on you a measure of grace, proportioned to your wants and the holiness of your state of life.

2ND POINT.—When you receive Jesus, the Author of grace, you receive the precious source from which flows that stream of grace which created zealous apostles, courageous martyrs, pure virgins, fervent priests, and holy penitents. At this moment you possess the fruitful source of all these graces in Jesus.

What treasures, what riches! How comes it that I have derived so little advantage from them? Why have I not the zeal of the Apostles, the patience and courage of the Martyrs, the faith of the Confessors, the purity of the Virgins, the piety of the fervent Priests, the mortification of the Holy Penitents? Have I not frequently received the source and Author of all these virtues?

O Lord! my soul is as earth without water before Thee. Anima mea sicut terra sine aqua tibi. (Ps. cxlii. 6.) I am covered with confusion, I confess

my fault ; the examples of the Saints condemn me ; they have been more faithful to grace than I am. But the more destitute I am of virtues, the more I stand in need of Thy grace. *Let my soul be filled as with marrow and fatness ; and my mouth shall praise Thee with joyful lips. Sicut adipe et pinguedine repleatur anima mea ; et labiis exultationis laudabit os meum.* (Ps. lxii. 2.)

TWENTY-FIRST DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR REFUGE AND OUR HOPE

BEFORE MASS

1ST POINT.—Jesus Christ, in the Blessed Eucharist, is our Refuge. For, as God in the Old Law established cities of refuge, to which the Jews might betake themselves when pressed by hostile incursions, so Jesus, in the New Law, instituted this Sacrament to be a Refuge for us from the enemy by whom we are surrounded.

Yes, my God ! Thou art my Refuge in the hour of trial. *Esto mihi in Deum protectorem et in domum refugii ut salvum me facias. Be Thou to me a God, a protector, and house of refuge to save me.* (Ps. xxx. 3.)

If Thou dost not protect me, my enemies, the world, the flesh and the devil, will triumph over my weakness : but I am shielded by Thy guarding hand, and my hope is secure. *In te*

eripiar a tentatione. By Thee I shall be delivered from temptation. (Ps. xvii. 30.)

2ND POINT.—Jesus, in this Sacrament, is likewise the Refuge to which we may fly from the anger of His Father ; for He conciliates His mercy by the offering of His blood, and by the prayers which He sends up for us unceasingly from the altar.

Petra refugium herinaciis. The rock is a refuge for the urchins. (Ps. ciii. 18.) Jesus, who is the Rock, is the Refuge of Sinners. Are we not favoured in the possession of so secure an asylum ? Let us run to it with confidence : let us hide ourselves in the wounds of Jesus : sinners as we are, let us not be afraid to go to Him, for He invites us with all possible kindness. *Venite ad me omnes qui laboratis et onerati estis. Come to Me all you that labour and are burdened.* (Matt. xi. 28.)

AFTER MASS

1ST POINT.—Jesus, in the Blessed Eucharist, is our only hope : for He is

the source from which we derive all the gifts of nature, grace, and glory : we can obtain nothing save through His merits : He lacks neither the power nor the will to help us ; He has promised to assist us, and He is faithful to His promises. Can we say as much of any creature ?

In whom then can you repose your hopes with so much security as in Jesus ? Why lean for support on mortal arm ? Have you ever gained anything by trusting in men ? What do you look for from the world, from men in power, from your friends ?

Bonum est confidere in Domino quam confidere in hominibus. It is good to confide in the Lord, rather than to have confidence in man. (Psalm cxvii. 8.) In Thee alone, my Jesus, do I rest my hopes, for time and eternity ; wherever I may be, I will rely on Thee alone.

2ND POINT.—Though Jesus, in the Blessed Eucharist, is our Hope, He wishes us, on our part, to do all that lies in our power to merit His protection. He wishes us to pray, to perform good

works, to be faithful to our duties: He wishes us, when we have laboured diligently, to look upon ourselves as merely useless servants: otherwise our hope will be vain and unprofitable. *Spera in Domino et fac bonitatem et inhabita terram et pasceris in divitiis ejus. Trust in the Lord and do good, and dwell in the land, and thou shalt be fed with its riches.* (Ps. xxxvi. 3.) Thank Jesus for all the blessings He has conferred upon you; expect with confidence, that He will give you all He has promised: resolve, with His grace, to make every effort to deserve His favour.

TWENTY-SECOND DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR TREASURE AND OUR HAPPINESS

BEFORE MASS

1ST POINT.—Jesus, in the Blessed Eucharist, is that Treasure hidden in the field of the Church, of which mention is made in Saint Matthew : for in Him are united all the attributes of the Godhead, all the virtues of His adorable humanity, and all the gifts of the Holy Ghost, though our sight discovers only the lowly elements of bread and wine.

If you are deeply impressed with this truth, you will be prepared to make every sacrifice to secure this precious Treasure ; you will have the disposition of the man in the Gospel, who, having found a treasure, sells all he has in order to purchase it. Such was Saint Paul's disposition : enter into his feelings, and say with him, from your heart : *Omnia detrimentum feci et*

arbitror ut stercora ut Christum lucrifaciam. I count all things to be but loss and as dung, that I may gain Christ. (Phil. iii. 8.)

2ND POINT.—Consider the raptures of a man who has lighted upon a treasure, the eagerness with which he bears it away, his care in hiding it from the sight of every one, his fear of losing it: see how entirely he is engrossed with it. *Ubi est thesaurus tuus, ibi est cor tuum. Where thy treasure is, there is thy heart also.* (Matt. vi. 21.)

Examine yourself, and see whether your heart is in the Blessed Eucharist, where your treasure, Jesus, is to be found; whether your thoughts are absorbed in Him; whether you covet no other object. Alas! what coldness, what indifference you show towards Him! Perhaps your heart is in the world, in your amusements, in honours, in riches; perhaps you are wholly concerned in heaping up corruptible treasures, treasures which thieves may take from you. What foolishness!

Ah! seek only after that infinite

Treasure, to which you can never add, which can never be lessened ; *thesaurum non deficientem, that treasure which faileth not* (Luke xii. 33), Jesus Christ. Say, with the martyr Ignatius, *tantum Christo fruar.* All else, my divine Jesus, is nothingness ; I desire to possess Thee alone.

AFTER MASS

1ST POINT.—You have received, at the holy Mass, Jesus, who, with His Father and the Holy Ghost, is the Happiness of the Saints in heaven ; the vision of whose divinity is the joy of their souls ; the sight of whose humanity, is the gladness of their eyes. Jesus is therefore our whole happiness ; for He is the object of our essential and our accidental happiness.

Picture to yourself the joy of the Angels ; unite yourself to them in their homage, their worship, their love, their hymns of thanksgiving. *Laudate Dominum de cœlis, laudate eum in excelsis ; laudate eum omnes angeli ejus, laudate*

eum omnes virtutes ejus. (Ps. cxlviii. 1, 2.)

2ND POINT.—Jesus, in the Blessed Eucharist, is our Happiness, not for eternity only, but also in this life; for He delivers us from all evil, He loads us with favours, He alone can satisfy the longings of our heart.

Open your eyes to the folly of worldlings, who place their happiness in the things of earth. *Beatum dixerunt populum cui hæc sunt. They have called the people happy that hath these things.* (Ps. cxliii. 15.) They account those happy who abound in riches, who are raised to honours, who riot in pleasure; but they are deceived, my God. *Beatus populus cujus Dominus Deus ejus. Happy is that people whose God is the Lord* (ibid.). Rejoice in your exceeding great happiness, and cling to it above all the wealth that the world can offer.

TWENTY-THIRD DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR GLORY AND OUR JOY

BEFORE MASS

1ST POINT.—From ourselves we have nothing in which we can glory: for from ourselves we are nothing, and we have nothing; from ourselves we have neither knowledge nor power. *Pro me nihil gloriabor*, says the Apostle. *For myself I will glory nothing.* (2 Cor. xii. 15.)

But the more reason we have to humble ourselves, the more we ought to glory in Christ. *Gloriamur in Christo Jesu. We glory in Christ Jesus* (Phil. iii. 3) because He has made us what we are, and we owe everything to Him; He is our God, and we are His people; He is the Head, we are His members; He is the High Priest, we are His ministers; kings prostrate themselves at His feet; He is infinitely great, and the whole earth adores Him. We ought

to glory in Him, because He has deigned to visit us.

Tu Domine gloria mea. Thou, O Lord, art my glory. If I turn aside from Thee I discover only motives of self-abasement. What an honour to be permitted to ascend Thy altars in the character of Thy minister.

2ND POINT.—Jesus Christ is our Glory, not only in the splendour of His divinity, in His wonderful virtues, in His miracles, in His triumph over His enemies, in His glorious mysteries: but also in the humility of His Incarnation, in His poverty, in the miseries to which He was subjected, in His sufferings, in the death which He underwent on the Cross for our sakes.

Let us say, with all the fervour of Saint Paul, *Mihi absit gloriari nisi in cruce Domini nostri Jesu Christi. God forbid that I should glory, save in the cross of our Lord Jesus Christ* (Gal. vi. 14), for His humiliations are the source of His glory and of ours. Like this great Apostle, let us place all our

glory in enduring contempt, contradictions, poverty, and the other crosses incident to this life ; and in this disposition let us approach the altar.

AFTER MASS

1ST POINT.—Jesus, who is our glory in the Eucharist, is likewise our Joy ; He it was who gladdened the Patriarchs and the Prophets by the foreknowledge which He gave them of His coming, as He Himself tells the Jews : *Abraham, your father, rejoiced that he might see My day : he saw it and was glad* (John viii. 56) ; He it was who filled the Blessed Virgin with transports of holy joy, when He took flesh in her pure womb ; His birth was proclaimed by the Angels as the cause of great joy ; His appearance, after His resurrection, gave joy to the Apostles.

Strive to take part in this universal joy ; for you now possess Him ; His delight is to take up His abode with you ; be it yours to live with Him.

O Jesus, Thou art my only joy on

this earth. *Melior est dies una in atriis tuis super millia. Better is one day in Thy courts above thousands.* (Ps. lxxxiii. 11.) The joys of the world are false, often sinful, always uncertain : the joy which Thou, O my God ! impartest is always real, holy and secure. *Laetabor et exultabo in te. I will be glad and rejoice in Thee.* (Ps. ix. 3.)

2ND POINT.—Jesus, in the Eucharist, should also inspire us with joy, by the hope we feel of possessing Him in heaven. *Spe gaudentes. Rejoicing in hope.* (Rom. xii. 12.) Ah ! what must be the joy of the Saints who are established in the enjoyment of this happiness ? With what torrents of delight their souls are inebriated !

What will be our joy also, when, released from the body of this death, we shall behold God face to face ? Does the anticipation of it give joy to our hearts ? does the hope of it comfort us in our difficulties ? does it lend us fresh courage, fresh fervour ?

Jesus frequently encouraged His Apostles by such thoughts. *Tristitia*

vestra vertetur in gaudium. Your sorrow shall be turned into joy. (John xvi. 20.) Rejoice and let your joy appear in your exterior; a great reward awaits you in heaven.

Reflect often on this truth; keep alive this divine hope in your heart, for you now possess the pledge of future glory.

O Jesus, be Thou my joy in heaven and on earth.

TWENTY-FOURTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR INHERITANCE AND OUR ALL

BEFORE MASS

1ST POINT.—If God was called the Inheritance of His ministers, in the Old Law, *Ego pars et hereditas tua* (Num. xviii. 20), much more justly may Jesus be called our Inheritance; for our alliance with Him is more sacred than that of the Jews: and moreover, when admitted to minor orders, we solemnly chose Him to be our Inheritance, by the words, *Dominus pars hæreditatis meæ et calicis mei; Tu es qui restitues hæreditatem meam mihi. The Lord is the portion of my inheritance and of my cup; it is Thou that wilt restore my inheritance to me.* (Ps. xv. 5.)

Oh! what a noble Inheritance! how excellent, how advantageous to us! *Hæreditas mea præclara est mihi. My inheritance is goodly to me.* (Ps. xv. 6.) What numberless benefits we have

already reaped from it ! And may we not hope for many more ?

Let us esteem this Inheritance above all the treasures of the world ; let us account the possession of it to be our chief happiness ; let us put ourselves in the dispositions to derive benefit from it. The greater efforts we make the more abundant will be the measure of grace allotted to us.

2ND POINT.—As God did not pledge Himself in the Old Law to be the Inheritance of His ministers, until He had obliged them to renounce all claim to a share in the territory of the children of Israel, *In terra eorum nihil possidebitis nec habebitis partem inter eos ; You shall possess nothing in their land, neither shall you have a portion among them* (Num. xviii, 20) : so Jesus Christ will not be our Inheritance unless we renounce, at least in heart and affection, the world and all its vanities ; for an Inheritance, so precious as Jesus Christ, cannot be retained, so long as we are attached to earthly possessions.

Examine your dispositions in regard

to the goods of this world: are you not too much engrossed with the thought of them? Are you content with what is really necessary? Do you not envy the condition of those who are richer than yourself? Is there no object for which you entertain an inordinate attachment? Are you prepared to sacrifice all for Jesus' sake?

Quid mihi est in cœlo et a te quid volui super terram, Deus cordis mei et pars mea Deus in æternum? For what have I in heaven? and besides Thee what do I desire upon earth? Thou art the God of my heart, and the God that is my portion for ever. (Ps. lxxii. 25, 26.)

AFTER MASS

1ST POINT.—Jesus Christ, in the Eucharist, is our All; first, because God in giving Him to us, gave us all things, *cum illo omnia nobis donavit* (Rom. viii. 32); and secondly, because He alone suffices for us in all our necessities, He alone remains with us after death.

If you possess Him, you possess

everything ; if you possess Him not, though you be master of the world, you are poor and destitute. *For all else is vanity. Vanitas vanitatum et omnia vanitas.* (Ecclesiastes xii. 8.)

Do homage to Jesus, your All : rejoice that He is now with you; making an offering to Him of all your thoughts, your affections, your words, your actions, and of every moment of your existence.

2ND POINT.—Since Jesus is your All, you ought to seek only after Him ; you ought to despise every other object ; your only care should be to find favour with Him, to preserve yourself in His grace, to leave nothing undone to possess Him during all eternity ; for what would it avail you to gain the world if you lose Jesus ? *Quid enim prodest homini si mundum universum lucretur, animæ vero suæ detrimentum patiatur ?* (Matt. xvi. 26.)

O my Jesus ! I will ever account Thee to be my only wealth, my riches, my consolation, my hope, my joy, my love. All else shall be as nothing in my eyes. *Deus meus et omnia. My God and my All.*

TWENTY-FIFTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, THE GIFT OF GOD TO MAN, AND THE GIFT OF MAN TO GOD

BEFORE MASS

1ST POINT.—Jesus Christ, in the Blessed Eucharist, is the most precious Gift ever bestowed by God on man ; God cannot give us anything more precious : He is His only Son, the object of His divine complacency, His image, His word, He is equal to Him in all things, He is one God with His Father.

O my soul, *si scires donum Dei, if you did know the gift of God*, its excellence, its value, how much you stand in need of it, all the good things contained in it, how you would long to receive it ! *Domine adauge mihi fidem. O Lord, increase my faith*, that knowing Thee as Thou art, I may receive Thee with befitting respect, purity, and love.

2ND POINT.—God has given His

Son to men in different ways ; but in the Eucharist He gives Him in all His fulness, that is to say, in the fulness of His mysteries, His merits, and His perfections. In His childhood, the measure of the merits of His life was not completed ; in His life, the merits of His death were wanting ; in His death, He had not the dignity, or the power, or the treasures of His glorified life ; in His resurrection and ascension, He seemed to have withdrawn from the world and returned to God ; but in the Eucharist, without resigning His union with His heavenly Father, or the perfections of His glorified life, He gives Himself to man in all the fulness of His mysteries.

O the wisdom, the love, the liberality of my God ! *Gratias Deo super inenarrabili dono ejus. Thanks be to God for His unspeakable gift.* (2 Cor. ix. 15.) To-day this Gift is again granted to me, unworthy as I am, though I avail myself so little of it, and though I offend the Giver daily. Alas ! I may in truth apply to myself

the words: *Ubi abundavit delictum superabundavit et gratia. And where sin abounded, grace hath more abounded.* (Rom. v. 20.)

AFTER MASS

1ST POINT.—Jesus Christ, in the Blessed Eucharist, is the only Gift becoming the majesty of God, which it is in the power of man to offer. For every other gift must necessarily be imperfect and wanting in some respect; and, consequently, none can be worthy of the holiness and greatness of God, who is infinite in all perfections. Our thoughts, our words, our actions, our love, our worldly possessions, our life, all taken altogether, do not make up a gift sufficiently excellent to merit the acceptance of Almighty God. But it has pleased Him to give us His only Son, equal to Him in all things; and we can present Him as our gift, and thus offer to God, the honour, submission, and love due to His majesty.

Thank God for placing within your

reach so easy a means of satisfying your obligations towards Him : and as the only Son of God is at this moment present in your heart, offer your sacrifice of praise to God the Father, through Him. *Per ipsum ergo offeramus hostiam laudis Deo.* (Heb. xiii. 15.)

2ND POINT.—As the Eternal Father has given Jesus to us in the Eucharist, He is wholly ours, He is at our service, and we can command His aid in our intercourse with His Father, whether we wish to raise up our minds to Him, to adore Him, to praise Him, to thank Him, to call upon Him, to propitiate Him, to love Him ; for He is our praise, our thanksgiving, our peace, our love, and God only receives our service in these acts, because we form one body with His Son.

O my God, I adore Thee, I give Thee thanks, I invoke Thy aid, I offer myself to Thee, with Jesus Christ, through Jesus Christ, in Jesus Christ, as the Church does in the Holy Sacrifice of the Mass. *Per ipsum et cum ipso et in ipso, est tibi Deo Patri in unitate Spiritus*

Sancti omnis honor et gloria ; and as the Angels and Saints do in heaven, *in conspectu agni . . . adoraverunt Deum dicentes : Amen.* (Apoc. vii. 9, 11.)

TWENTY-SIXTH DAY

JESUS CHRIST, IN THE BLESSED EUCHARIST, OUR LAST END AND OUR MODEL

BEFORE MASS

1ST POINT.—Jesus Christ, in the Blessed Eucharist, is our Last End : and as all creatures are strongly impelled towards the end pointed out to them by their natural instincts, because in it they are to find the repose and happiness of which they are capable, so we should be animated by an ardent desire to go to Jesus in this Sacrament as to our end, in order that in Him we may find our repose, our joy, and our happiness. And yet, alas ! what coldness and indifference we betray ! The reason is, that we do not fully recognize Jesus Christ as our only end : we do not wholly believe in Him.

Notum fac mihi Domine finem meum. O Lord, make me know my end (Ps. xxxviii. 5), that I may sigh after Thee, as the Psalmist : *quemadmodum desiderat*

cervus ad fontes aquarum, ita desiderat anima mea ad te Deus. As the hart panteth after the fountain of waters ; so my soul panteth after Thee, O God. (Ps. xli. 2.)

2ND POINT.—As the Blessed Eucharist is the end of all the other sacraments, they being instituted to dispose us to receive it worthily, so Jesus Christ, in this Sacrament, ought to be the End constantly before my mind, in my every thought, word, and action ; in such manner that I may always strive to dispose myself to offer up His sacred body, and to receive Him daily at the altar, agreeably to the exhortation of Saint Paul. *Omne quodcunque facitis in verbo aut in opere, omnia in nomine Domini Jesu Christi. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ.* (Coloss. iii. 17.)

If we adopted this means, our whole life would be one continued preparation for the holy sacrifice of the Mass. But how far are we from adhering to such a method of life ! Are not our actions

mostly given to the world, or, at least, seldom entirely consecrated to Jesus!

I purpose for the future, my Jesus, to devote all my actions to Thee; Thou shalt be the End of all my religious exercises, of all my labours, of my whole life.

AFTER MASS

1ST POINT.—Jesus Christ, in the Blessed Eucharist, is a Model of every virtue. For there is not a single virtue of which He does not furnish us an example, or of which He might not say, as He said of meekness and humility: *Discite a me quia mitis sum et humilis corde.* (Matt. xi. 29.) Learn of me, for I am not only meek and humble of heart; I am also patient, charitable, obedient.

Look into this divine Model now brought so near to you; study Him well, admire His perfection, His holiness; humble yourself in the thought that you are so unlike Him, and endeavour to copy Him more closely;

for He sets you an example, in order that you may be induced to imitate Him. *Exemplum dedi vobis ut quemadmodum ego feci ita et et vos faciatis. For I have given you an example that as I have done, so do you also.* (John xiii. 15.)

2ND POINT.—Jesus, in the Blessed Eucharist, is a Model, who gives to such as correspond with His graces, all those virtues of which He sets them the example ; He not only shows them what they are to do, He moreover gives them the grace to do it ; and it is with this object that He communicates Himself to you.

O Jesus ! how much I am indebted to Thee ! what could I do without the help of Thy grace ? I ought to resemble Thee more than I do, for I daily stand in Thy place at the altar, and it is Thy desire that Thy ministers should follow Thee. *Qui mihi ministrat me sequatur. If any man minister to Me, let him follow Me.* (John xii. 26.) *Trahe me post te, curremus in odorem unguentorum tuorum. Draw me, we will run after Thee to the odour of Thy ointments.* (Cant. i. 3.)

TWENTY-SEVENTH DAY

THE POWER AND WISDOM OF JESUS CHRIST, IN THE BLESSED EUCHARIST

BEFORE MASS

1ST POINT.— Jesus Christ, in the Blessed Eucharist, does not display His power on nothingness, as at the creation ; nor on dust and ashes, as He will do at the general resurrection ; nor on the heavens, the earth, or the elements, as He did in many of His miracles ; but on His own body, which, though united to the Godhead, though glorious and immortal, He brings into this world, destitute of majesty, and hidden under lifeless forms. For this body, being a body divine, should have its abode in heaven ; being glorious, it should dazzle the eye by its brightness ; being immortal, it should appear full of vitality ; and yet, by a wonderful effect of His power and love for us, Jesus is content to be shut up in our tabernacles, veiled and concealed under the sacramental

species. Admire the Power of Jesus in this mystery.

O divine Jesus! *subest tibi cum volueris posse. Thy power is at hand when Thou wilt.* (Wisdom xii. 18.) Thou canst accomplish whatever Thou willest. And since, for my sake, Thou hast performed what we might have thought impossible, ought I not, for love of Thee, at least to confront any difficulty? And, alas! trifling obstacles affright me, and I make few efforts to overcome myself!

Humble yourself beneath the powerful hand of God, and beg of Him to check by His grace the violence of your passions.

2ND POINT.—The power of Jesus, in this Sacrament, is seen still further, in that He does not, as at the Last Supper, perform all these wonders in His own person, but by His priests, weak and sinful men, sometimes very great sinners, to whom He entrusts His power. And He does not associate this unspeakable power with their piety, their merits, or their faith, but

with the sacerdotal character, so that at any hour, in any place, under any circumstances, at their simple word, He descends without delay upon the altar.

Give glory to God, for this awful power which He has vouchsafed to impart to men, *qui dedit talem potestatem hominibus* (Matt. ix. 8), and to you in particular, who are in every way so unworthy of it. See in what manner you have hitherto exercised it ; tremble lest you ever abuse it : for, *cui multum datum est, multum quæretur ab eo ; unto whomsoever much is given, of him much shall be required.* (Luke xii. 48.)

AFTER MASS

1ST POINT.—The wisdom of Jesus Christ was shown in a wonderful manner at the Incarnation. For as God was incapable of suffering, and as a mere creature was not able to atone for an infinite offence, He became man ; that as God, He might offer a satisfaction which should be infinite ; and

as man He might endure sufferings which should bear some proportion to the sin committed. But this wisdom appears not less strikingly in the Eucharist, where He conceals Himself under the form of bread and wine, in order that we may be nourished with His body and blood.

Divine Jesus! Thou hast done all things wisely! but nowhere is Thy wisdom better entitled to our admiration than in this mystery, which Thou hast devised in order that Thou mightest give Thyself to us. Oh! why am I not ingenious in finding out ways of honouring and loving Thee; for I am not wanting in expedients when my own interests are in question. *Da mihi sedium tuarum assistricem sapientiam . . . ut mecum sit et mecum laboret. Give me wisdom that sitteth by Thy throne . . . that she may be with me and may labour with me.* (Wisdom ix. 4, 10.)

2ND POINT.—Had Jesus given Himself to us, in all the splendour and majesty which is natural to Him, He

would have struck terror into the souls of men; they would have shrunk in terror from approaching Him: but His wisdom discovered a means by which He might unite Himself to us in a union the most intimate, the most consoling, and the best adapted to our weakness. Of the wisdom of God in the Eucharist, it may specially be said, *attingit a fine usque ad finem fortiter et disponit omnia suaviter. She reacheth from end to end mightily, and ordereth all things sweetly.* (Wisdom viii. 1.)

Thank our Blessed Lord for allowing you such free access to Him; but let not His goodness in any degree lessen the fear and respect with which you should entertain Him. *Servite Domino in timore et exultate ei cum tremore. Serve ye the Lord with fear, and rejoice unto Him with trembling.* (Ps. ii. 11.)

TWENTY-EIGHTH DAY

THE GOODNESS AND LOVE OF JESUS IN THE BLESSED EUCHARIST

BEFORE MASS

1ST POINT.—God imparts Himself to His creatures in three distinct orders: in the order of nature by creation, making man to His own likeness; in the order of grace by sanctification, stamping on the soul the image of His holiness; and in the order of glory by the intuitive vision, perfecting the blessed in His brightness. But Jesus Christ has found out another manner of imparting Himself to us, by giving us Himself, the Author of all goodness and of every perfection; and this He does in the Blessed Eucharist.

O divine Jesus! *Bonus es tu. Thou art good.* (Ps. cxviii. 68.) Who am I, or what have I done, that Thou shouldst give me Thyself, with all that Thou art? The least of Thy graces, one single look from Thee were an

excess of goodness to me: with the Chananean woman, I would deem myself privileged to be allowed to gather the crumbs which fall from Thy table. Can I sufficiently admire and praise Thy goodness towards me? O my God, the thought of it fills me with confusion: I am not worthy of Thy goodness; I am overpowered by it.

2ND POINT.—Though Jesus displays His goodness to all without exception, gently winning them to goodness and withdrawing them from sin, yet He imparts Himself in a particular manner to those who place their trust in Him and seek after Him. *Bonus est Dominus sperantibus in eum, animæ quærenti illum. The Lord is good to them that hope in Him, to the soul that seeketh Him.* (Lament. iii. 25.)

Open your heart to Him, that He may fill it with the overflow of His goodness; banish every other object, that He may wholly possess your heart; give yourself without reserve to Him, that He may give Himself without reserve to you.

AFTER MASS

1ST POINT.—God so loved the world that He gave His Son to redeem it; His Son so loved us, that He gave Himself to each one of us individually, not on account of our merits or our good qualities, or with a view to His own interests, but purely from love for us; a love which surpasses all imagination, and the more to be wondered at, because it is so frequently repaid with ingratitude.

He now asks you, as He asked Saint Peter, *amas me?* Do you love Me, who have so much loved you? Can you answer Him, more by your conduct than by words, *Domine tu scis quia amo te. Lord, Thou knowest that I love Thee.* (John xxi. 17.)

Yes, sweet Jesus! I do love Thee and I wish to love Thee more and more; inflame my heart with the fire of Thy holy love: never permit me to love any creature more than Thee, or equally with Thee; or to place any creature in competition with Thee in my love.

2ND POINT.—What tongue can express the wonderful love shown for us by Jesus in this Sacrament? If we carefully consider the gift which He offers us, His object in offering it, the time and the manner of offering it, each of these points well weighed will excite us to admiration and love. He gives Himself to us. He gives Himself to us, to prove His love; He gives Himself to us, when on the eve of dying for us; He gives Himself to us, to be our food, with transports of ardent love.

O love of Jesus! too little understood! Oh! who can measure the length, the breadth, the height, the depth of this love?

Would, O my Jesus! that I had the love of all the Angels and Saints, that I may love Thee with their united love! May I at least love Thee with all my strength, and ever be ready to testify my love by deeds! *Si quis non amat Dominum nostrum Jesum Christum sit anathema. If any man love not our Lord Jesus Christ, let him be anathema.* (1 Cor. xvi. 22.).

TWENTY-NINTH DAY

THE OBEDIENCE AND PATIENCE OF JESUS CHRIST, IN THE BLESSED EUCHARIST

BEFORE MASS

1ST POINT.—Jesus Christ did not content Himself with undergoing the death of the Cross, to give proof of His obedience to His heavenly Father, *obediens usque ad mortem.* (Phil. ii. 8.) He gives a still more striking proof of it here in the Blessed Eucharist, coming down from heaven at the bidding of the Priest, *obediente Domino voci hominis, the Lord obeying the voice of a man* (Josue x. 14): He places Himself in his hands, He resigns Himself to remain in the spot chosen for Him, He imprisons Himself within the narrow limits of the host, and never withdraws Himself; how grievous soever the injuries inflicted on Him in this mystery, He endures them all as meekly as He did during His Passion.

What wonderful obedience! God

Almighty submits to a weak creature, the Master to the servant, the Holy of Holies to a sinful man! What a lesson for me, who am so wedded to my independence! How can I, with my pride and haughtiness, with my overbearing and rebellious spirit, approach my God, who has given such an example of obedience?

I renounce, O Jesus, my self-will: I wish only what Thou willest. *Doce me facere voluntatem tuam, quia Deus meus es tu. Teach me to do Thy will, for Thou art my God.* (Ps. cxlii. 10.)

2ND POINT.—The obedience of Jesus Christ is perfectly voluntary; for He wields a power with which He can at any moment burst His bonds and deliver Himself from His state of dependency. But He chooses to remain inseparably united to the lowly species of this Sacrament, through obedience to the will of a Priest, who is dependent upon Him in all things; so that He can say of His life in the Blessed Eucharist as He said of it regarding His death, *Ego pono eam a*

me ipso, I lay it down of Myself (John x. 18); a circumstance which greatly enhances the merit of His obedience.

With such an example under our eyes, ought we to feel so much repugnance in obeying our superiors? Ought we to perform their commands so reluctantly, with murmurs and complaints against their severity, only yielding from necessity, and because we have no other alternative? Let us resolve to obey as becomes the servants of Jesus Christ, cheerfully accomplishing the will of God, considering God and not man in our superiors, in order that we may more entirely resemble our Master Jesus Christ. *Ut servi Christi, facientes voluntatem Dei ex animo, as the servants of Christ, doing the will of God from the heart.* (Eph. vi. 6.) Let us go up to the altar in this spirit of submission.

AFTER MASS

1ST POINT.—Jesus, in the Blessed Eucharist, is always distinguished by

the same patience which He practised during life and at the hour of His death. He submits to the want of faith, respect and devotion which he sees not only in the generality of Christians, but even in many of His priests : He submits to many acts of irreverence and disrespect, and to the numerous sacrileges perpetrated in unworthy communions.

O the wonderful patience of God ! My heart is wounded by the insults offered Thee in this mystery : *opprobria exprobrantium tibi ceciderunt super me ; the reproaches of them that reproached Thee are fallen upon me.* (Ps. lxviii. 10.) Would that it were in my power to repair the injuries Thou hast here sustained, and to prevent those that will hereafter be cast upon Thee. I offer to Thee, great God, the profound adoration of the saints and angels, the homage paid by the faithful, and the worship presented by the Church to this Mystery. Forgive me my want of respect.

2ND POINT.—Jesus shows a truly

wonderful patience : first, because He, the God of Might and Majesty, who could in a single instant crush those who outrage His divinity, submits to the insults of vile and contemptible creatures ; secondly, because He is subjected to most cruel injuries at the time when He is bestowing His most precious favours upon us : and thirdly, because He suffers, and is willing to suffer till the end of time.

O my Jesus, Thou art patience itself. Thou hast borne with me with unspeakable goodness ; how can I testify my gratitude ? Never permit me again to abuse Thy patience ; grant me the grace, that frequently receiving Thee, a God of such meekness and forbearance, I may submit patiently to contempt and contradictions.

THIRTIETH DAY

THE POVERTY AND HUMILITY OF JESUS CHRIST, IN THE BLESSED EUCHARIST

BEFORE MASS

1ST POINT.—Consider the Poverty of Jesus Christ, in the Blessed Eucharist; He is there present, under lowly and simple forms: in many places He is so poorly lodged, that we easily recognise the same God who chose to come into the world in a stable, at Bethlehem, and to be laid upon straw.

Yet, notwithstanding this state of poverty, He is infinitely rich and powerful; He reigns over Princes and the Angels, and He commands the powers of heaven and earth to cast themselves in humble adoration at His feet. Confess your God in His state of poverty; and if you wish to please Him, endeavour to enter into His sentiments.

Remember what He says in the Gospel, *Qui non renuntiat omnibus quæ possidet non potest meus esse discipulus.*

He that doth not renounce all that he possesseth cannot be My disciple. (Luke xiv. 33.) You are constantly seeking for superfluities in furniture, in dress, and in the conveniences of life, whilst your God lived in complete destitution, and had not whereon to lay His head: let the contrast fill you with shame.

2ND POINT.—Jesus, in the Blessed Eucharist, is so poor that He possesses nothing for Himself or for His own use: all that He has is ours and is destined for us. For our sakes, He has stripped Himself of His wealth, He gives up Himself even that He may be wholly ours, and may enrich us by His poverty.

Propter vos egenus factus est cum esset dives, ut illius inopia vos divites essetis. Being rich He became poor for your sakes, that through His poverty you might be rich. (2 Cor. viii. 9.)

O my Jesus, admit me to a share in Thy riches, Thy graces, Thy virtues, Thy merits; for I am in truth very poor. *Exaudi me, quoniam inops et pauper sum ego.* (Ps. lxxxv. 1.)

AFTER MASS

1ST POINT.—The sacred Humanity of our Lord was manifested in a wonderful manner in His Incarnation ; *semet-ipsum exinanivit, formam servi accipiens ; He emptied Himself, taking the form of a servant.* (Phil. ii. 7.) Still more wonderful is its existence in the Blessed Eucharist, where, to the outward senses, Jesus assumes a form inferior to that of any living creature, for we see there only bread ; to the eye of the body there is neither life, nor motion, nor understanding ; not action : and what is yet more astounding, He continues permanently in this state, and places His delight in it.

Oh ! how the humility of Jesus condemns our pride ! He will not show himself as He is ; we are constantly striving to appear greater than we are.

O my God ! I confess Thy greatness and my nothingness, Thy might and my weakness, Thy holiness and my malice. By how much the more Thou hast humbled Thyself, the dearer shalt

Thou be to me. *Quanto pro me vilior, tanto mihi carior.* (St. Bernard.) I adore Thee in Thy lowliness; I do not blush at it, I glory in it.

2ND POINT.—Jesus, great as He is, resolved to humble Himself in the Blessed Eucharist, to teach us that rank and dignity cannot dispense us from the obligation of practising humility; that on the contrary, the higher we are raised, the stronger is the obligation to humble ourselves; and this, not only because we stand in need of more abundant grace to preserve us from falling, and grace is granted to the humble, but also because our responsibility is heavier, and the temptations to pride and vanity are more violent. Hence the Holy Ghost says, in Ecclesiasticus (iii. 20), *Quanto magnus es, humilia te in omnibus et coram Deo invenies gratiam. The greater thou art, the more humble thyself in all things, and thou shalt find grace before God.*

Jesus Christ had nothing to fear from His greatness, for He is incapable of sin; He did not stand in need of

grace, for He is Himself the author and source of all grace : yet He humbles Himself for our instruction ; we are raised above other men, and He wishes to teach us the lesson, that humility is absolutely necessary to us.

Profit by His example ; look upon yourself as the least of men ; ever choose the lowest place. *Recumbe in novissimo loco.* Ask our Lord to give you some share in His humility.

THIRTY-FIRST DAY

THE PURITY AND PERSEVERANCE OF JESUS CHRIST, IN THE BLESSED EUCHARIST

BEFORE MASS

1ST POINT.—Consider the purity of Jesus Christ, in the Blessed Eucharist. As God, He was begotten by His Father from all eternity, by an ineffable generation ; as man, He was formed from the pure blood of a Virgin, by the power of the Holy Ghost. He came down into the world, to teach the virtue of purity to mankind ; whilst on earth He never felt the sting of concupiscence; He blotted out all the impurities of the world, Himself contracting no stain. Add to this, that the matter of this Sacrament is purest wheat ; unleavened bread, the symbol of purity.

From these considerations, you may infer how great should be your purity, seeing that you are ordained to behold with your eyes, to touch with your hands, to offer up and receive Jesus,

who is purity itself. Alas! how many delude themselves in this matter! beware lest you be led astray; never approach the altar without having carefully examined yourself. The slightest sensuality is often a very great fault, and greatly displeases a God *qui pascitur inter lilia*.

2ND POINT.—Jesus is eager to impart to us His purity in the Blessed Sacrament. And this is one of the effects of the Eucharist, indicated in the words of the Prophet Zachary: *Quid enim bonum ejus est aut quid pulchrum ejus, nisi frumentum electorum et vinum germinans virgines. For what is the good thing of him, and what is his beautiful thing, but the corn of the elect and wine springing forth virgins.* (Zach. ix. 17.) This effect is produced, firstly, by the union of the virginal body of Jesus with ours; for if the sin-offering in the Old Law possessed the virtue of purifying whatever it touched, shall not the flesh of Jesus, the purest of victims, sanctify the body with which it is united? Secondly, one of the effects

of this Sacrament is an increase of charity, and, as a consequence, the violence of concupiscence will be lessened.

Oh ! how greatly we stand in need of this powerful help to acquire and preserve a virtue, so difficult to corrupt nature ! could you have preserved it without frequently partaking of this mystery ? If you have not yielded to temptation, you owe it to the Body and Blood of Jesus. Receive Him with fullest confidence that He will sustain you hereafter, and pray to the Lord for a clean heart.

AFTER MASS

1ST POINT.—Consider the Perseverance of Jesus Christ, in the Blessed Eucharist. From the time of its institution, He has dwelt in this Sacrament really and truly. The other sacraments consist in actions which are quickly terminated, but this Sacrament is permanent and perpetual. Living in it, Jesus never ceases to glorify His

Father, to render Him thanks for His mercies, to intercede for us, and to apply the fruits of His redemption to our souls. And He will continue to abide in it till the end of time, exercising these several functions, agreeably to His promise, *Ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi.*

Thank Him for having vouchsafed to live thus continually in the midst of us, that He may have it in His power to load us with His favours at every moment. Alas ! those who serve Him are not so constant. *Ecce qui serviunt ei non sunt stabiles.*

Oh ! what fickleness and inconstancy our lives betray ! At one moment we may feel some devotion, we may be recollected, we may be filled with pious sentiments ; in a short time all will be changed. Divine Jesus ! grant that I may rather die than be wanting in constancy to Thee.

2ND POINT.—Jesus, in the Blessed Eucharist, is not only the model of perseverance, He is also the source from

which we are to derive it: firstly, because being the food of the soul, He supports and preserves the spiritual life of grace, as bread sustains the life of the body. Secondly, because He keeps us from falling into grievous sin, which alone can deprive the soul of grace. Thirdly, because this Sacrament gives actual graces to enable us to overcome temptation and persevere in good.

How manifold are our obligations to Jesus, for providing us with so powerful an aid to perseverance! Without Him how could we protect ourselves from falls? Thank Him for His favours. Tremble for the abuse of this Sacrament, which your numerous relapses seem to indicate. Detest your past want of fidelity, and beg of Almighty God the gift of perseverance.

Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea. Perfect Thou my goings in Thy paths, that my footsteps be not moved. (Ps. xvi. 5.)

PRECES

ANTE ET POST MISSAM

Quilibet Sacerdos, ex concessione Leonis Papæ XIII, sub die 20 *Dec.* 1884, *acquirere potest :*

1°. *Indulgentiam unius anni, si ante Missæ celebrationem, recitatis Psalmis* 83, 84, 85, 115 et 129 *cum adnexa Antiphona, Versiculis et* Oremus, *ut infra, recitet in die assignata unam ex septem Orationibus S. Ambrosii.*

2°. *Indulgentiam unius anni, si post Missam celebratam, dicto Cantico trium Puerorum et Psalmo* 150 *cum adnexa Antiphona, Versiculis et* Oremus, *item ut infra, recitet Orationem S. Thomæ Aquinatis* Gratias tibi ago, *et Orationem S. Bonaventuræ* Transfige.

PRÆPARATIO AD MISSAM

PRO OPPORTUNITATE SACERDOTIS FACIENDA

Ant. Ne reminiscaris, * Domine, delicta nostra vel parentum nostrorum,

neque vindictam sumas de peccatis nostris. (*T. P.* Alleluja.)

Quæ Antiphona in Duplicibus tantum duplicatur.

Psalmus 83

Quam dilecta tabernacula tua, Domine virtutum : * concupiscit, et deficit anima mea in atria Domini.

Cor meum, et caro mea * exsultaverunt in Deum vivum.

Etenim passer invenit sibi domum : * et turtur nidum sibi, ubi ponat pullos suos.

Altaria tua, Domine virtutum : * Rex meus, et Deus meus.

Beati, qui habitant in domo tua, Domine : * in sæcula sæculorum laudabunt te.

Beatus vir, cujus est auxilium abs te : * ascensiones in corde suo disposuit, in valle lacrimarum in loco, quem posuit.

Etenim benedictionem dabit legislator, ibunt de virtute in virtutem : * videbitur Deus deorum in Sion.

Domine, Deus virtutum, exaudi orationem meam : * auribus percipe, Deus Jacob.

Protector noster, aspice, Deus : * et respice in faciem Christi tui :

Quia melior est dies una in atriis tuis, * super millia.

Elegi abjectus esse in domo Dei mei : * magis quam habitare in tabernaculis peccatorum.

Quia misericordiam, et veritatem diligit Deus : * gratiam et gloriam dabit Dominus.

Non privabit bonis eos, qui ambulant in innocentia : * Domine virtutum, beatus homo, qui sperat in te.

Gloria Patri.

Psalmus 84

Benedixisti, Domine, terram tuam : * avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ : * operuisti omnia peccata eorum.

Mitigasti omnem iram tuam : * avertisti ab ira indignationis tuæ.

Converte nos, Deus, salutaris noster : * et averte iram tuam a nobis.

Numquid in æternum irasceris nobis? * aut extendes iram tuam a generatione in generationem ?

Deus, tu conversus vivificabis nos : * et plebs tua lætabitur in te.

Ostende nobis, Domine, misericordiam tuam : * et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus : * quoniam loquetur pacem in plebem suam.

Et super sanctos suos : * et in eos, qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius : * ut inhabitet gloria in terra nostra.

Misericordia, et veritas obviaverunt sibi : * justitia, et pax osculatæ sunt.

Veritas de terra orta est : * et justitia de cælo prospexit.

Etenim Dominus dabit benignitatem : * et terra nostra dabit fructum suum.

Justitia ante eum ambulabit : * et ponet in via gressus suos.

Gloria Patri.

Psalmus 85

Inclina, Domine, aurem tuam et exaudi me : * quoniam inops, et pauper sum ego.

Custodi animam meam, quoniam

sanctus sum : * salvum fac servum tuum, Deus meus, sperantem in te.

Miserere mei, Domine, quoniam ad te clamavi tota die : * lætifica animam servi tui, quoniam ad te, Domine, animam meam levavi.

Quoniam tu, Domine, suavis, et mitis : * et multæ misericordiæ omnibus invocantibus te.

Auribus percipe, Domine, orationem meam : * et intende voci deprecationis meæ.

In die tribulationis meæ clamavi ad te : * quia exaudisti me.

Non est similis tui in diis, Domine : * et non est secundum opera tua.

Omnes Gentes quascumque fecisti, venient, et adorabunt coram te, Domine: * et glorificabunt nomen tuum.

Quoniam magnus es tu, et faciens mirabilia : * tu es Deus solus.

Deduc me, Domine, in via tua, et ingrediar in veritate tua : * lætetur cor meum ut timeat nomen tuum.

Confitebor tibi, Domine Deus meus, in toto corde meo, * et glorificabo nomen tuum in æternum :

Quia misericordia tua magna est super me : * et eruisti animam meam ex inferno inferiori.

Deus, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam : * et non proposuerunt te in conspectu suo.

Et tu, Domine, Deus miserator et misericors, * patiens, et multæ misericordiæ, et verax.

Respice in me, et miserere mei, * da imperium tuum puero tuo : et salvum fac filium ancillæ tuæ.

Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur : * quoniam tu, Domine, adjuvisti me, et consolatus es me.

Gloria Patri.

Psalmus 115

Credidi, propter quod locutus sum : * ego autem humiliatus sum nimis.

Ego dixi in excessu meo : * Omnis homo mendax.

Quid retribuam Domino, * pro omnibus, quæ retribuit mihi ?

Calicem salutaris accipiam : * et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus : * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus : * ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea : * tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus : * in atriis domus Domini, in medio tui, Jerusalem.

Gloria Patri.

Psalmus 129

De profundis clamavi ad te, Domine : * Domine, exaudi vocem meam :

Fiant aures tuæ intendentes, * in vocem deprecationis meæ.

Si iniquitates observaveris, Domine : * Domine, quis sustinebit ?

Quia apud te propitiatio est : * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus : * speravit anima mea in Domino.

A custodia matutina usque ad noctem : * speret Israel in Domino.

Quia apud Dominum misericordia : * et copiosa apud eum redemptio.

Et ipse redimet Israel, * ex omnibus iniquitatibus ejus.

Gloria Patri.

Deinde repetitur

Ant. Ne reminiscaris, Domine, delicta nostra vel parentum nostrorum, neque vindictam sumas de peccatis nostris. (*T. P.* alleluja.)

Postea Sacerdos dicit :

Kyrie, eleison. Christe, eleison. Kyrie, eleison.

Pater noster.

℣. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

℣. Ego dixi : Domine, miserere mei.

℟. Sana animam meam, quia peccavi tibi.

℣. Convertere, Domine, aliquantulum.

℟. Et deprecare super servos tuos.

℣. Fiat misericordia tua, Domine, super nos.

℟. Quemadmodum speravimus in te.

℣. Sacerdotes tui induantur justitiam.

℟. Et Sancti tui exsultent.

℣. Ab occultis meis munda me, Domine.

℟. Et ab alienis parce servo tuo.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus

Aures tuæ pietatis, mitissime Deus, inclina precibus nostris, et gratia Sancti Spiritus illumina cor nostrum : ut tuis mysteriis digne ministrare, teque æterna caritate diligere mereamur.

Deus, cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum : purifica per infusionem Sancti Spiritus cogitationes cordis nostri ; ut te perfecte diligere, et digne laudare mereamur.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine : ut tibi casto corpore serviamus et mundo corde placeamus.

Mentes nostras, quæsumus, Domine, Paraclitus, qui a te procedit, illuminet : et inducat in omnem, sicut tuus promisit Filius, veritatem.

Adsit nobis, quæsumus, Domine, virtus Spiritus Sancti : quæ et corda nostra clementer expurget et ab omnibus tueatur adversis.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti : da nobis in eodem Spiritu recta sapere ; et de ejus semper consolatione gaudere.

Conscientias nostras, quæsumus, Domine, visitando purifica : ut veniens Dominus noster Jesus Christus, Filius tuus, paratam sibi in nobis inveniat mansionem : Qui tecum vivit.

Oratio S. Ambrosii Episcopi

Indulgentia 100 *dierum.*
Leo PP. XIII, 20 *Dec.* 1884

Die Dominica

Summe Sacerdos et vere Pontifex, Jesu Christe, qui te obtulisti Deo Patri hostiam puram et immaculatam in ara Crucis pro nobis miseris et peccatoribus, et qui dedisti nobis carnem tuam ad manducandum et sanguinem tuum ad bibendum, et posuisti mysterium istud in virtute Spiritus Sancti tui, dicens : Hæc quotiescumque feceritis, in mei memoriam facietis. Rogo per eumdem sanguinem tuum, magnum salutis nostræ pretium, rogo per hanc miram et ineffabilem caritatem, qua nos miseros et indignos sic amare dignatus es, ut lavares nos a peccatis nostris in sanguine tuo. Doce me servum tuum indignum, quem inter cetera dona tua etiam ad officium sacerdotale vocare dignatus es, nullis meis meritis, sed sola dignatione misericordiæ tuæ ; doce me, quæso, per Spiritum Sanctum tuum, tantum trac-

tare mysterium ea reverentia et honore, ea devotione et timore, quibus oportet et decet. Fac me per gratiam tuam semper illud de tanto mysterio credere et intelligere, sentire et firmiter tenere, dicere et cogitare, quod tibi placet et expedit animæ meæ. Intret Spiritus tuus bonus in cor meum, qui sonet ibi sine sono, et sine strepitu verborum loquatur omnem veritatem. Profunda quippe sunt nimis, et sacro tecta velamine. Propter magnam clementiam tuam concede mihi Missarum solemnia mundo corde et pura mente celebrare. Libera cor meum ab immundis et nefandis, vanis et noxiis cogitationibus. Muni me beatorum Angelorum pia et fida custodia ac tutela fortissima, ut hostes omnium bonorum confusi discedant. Per virtutem tanti mysterii et per manum sancti Angeli tui repelle a me et a cunctis servis tuis durissimum spiritum superbiæ et cenodoxiæ, invidiæ et blasphemiæ, fornicationis et immunditiæ, dubietatis et diffidentiæ. Confundantur, qui nos persequuntur ; pereant illi, qui nos perdere festinant.

Feria II

Rex virginum et amator castitatis et integritatis, cælesti rore benedictionis tuæ exstingue in corpore meo fomitem ardentis libidinis, ut maneat in me tenor castitatis corporis et animæ. Mortifica in membris meis carnis stimulos omnesque libidinosas commotiones, et da mihi veram et perpetuam castitatem cum ceteris donis tuis, quæ tibi placent in veritate ; ut sacrificium laudis casto corpore et mundo corde valeam tibi offerre. Quanta enim cordis contritione et lacrimarum fonte, quanta reverentia et tremore, quanta corporis castitate et animæ puritate istud divinum et cæleste sacrificium est celebrandum, ubi caro tua in veritate sumitur, ubi sanguis tuus in veritate bibitur, ubi ima summis, terrena divinis junguntur, ubi adest sanctorum Angelorum præsentia, ubi tu es sacrificium et sacerdos mirabiliter et ineffabiliter constitutus !

Feria III

Quis digne hoc sacrificium celebrare poterit, nisi tu, Deus omnipotens,

offerentem feceris dignum? Scio, Domine, et vere scio, et idipsum pietati tuæ confiteor, quia non sum dignus accedere ad tantum mysterium propter nimia peccata mea et infinitas negligentias meas. Sed scio, et veraciter ex toto corde meo credo et ore confiteor, quia tu potes me facere dignum, qui solus potes facere mundum de immundo conceptum semine, et de peccatoribus justos et sanctos. Per hanc omnipotentiam tuam te rogo, Deus meus, ut concedas mihi peccatori hoc sacrificium celebrare cum timore et tremore, cum cordis puritate et lacrimarum fonte, cum lætitia spiritali et cælesti gaudio. Sentiat mens mea dulcedinem beatissimæ præsentiæ tuæ, et excubias sanctorum Angelorum tuorum in circuitu meo.

Feria IV

Ego enim, Domine, memor venerandæ passionis tuæ, accedo ad altare tuum, licet peccator, ut offeram tibi sacrificium, quod tu instituisti et offerri præcepisti in commemorationem

tui, pro salute nostra. Suscipe illud, quæso, summe Deus, pro Ecclesia sancta tua, et pro populo, quem acquisivisti sanguine tuo. Et quoniam me peccatorem inter te et eumdem populum tuum medium esse voluisti, licet in me aliquod boni operis testimonium non agnoscas, officium saltem dispensationis creditæ non recuses ; nec per me indignum eorum salutis pereat pretium, pro quibus victima salutaris dignatus es esse et redemptio. Profero etiam, Domine (si digneris propitius intueri), tribulationes plebium, pericula populorum, captivorum gemitus, miserias orphanorum, necessitates peregrinorum, inopiam debilium, desperationes languentium, defectus senum, suspiria juvenum, vota virginum, lamenta viduarum.

Feria V

Tu enim misereris omnium, Domine, et nihil odisti eorum quæ fecisti. Memorare, quæ sit nostra substantia ; quia tu Pater noster es, quia tu Deus noster es, ne irascaris satis, neque

multitudinem viscerum tuorum super nos contineas. Non enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. Aufer a nobis iniquitates nostras, et ignem Sancti Spiritus in nobis clementer accende. Aufer cor lapideum de carne nostra et da nobis cor carneum, quod te amet, te diligat, te delectetur, te sequatur, te perfruatur. Oramus, Domine, clementiam tuam, ut sereno vultu familiam tuam, sacri tui nominis officia præstolantem, aspicere digneris ; et ut nullius sit irritum votum, nullius vacua postulatio, tu nobis preces suggere, quas ipse propitius audire et exaudire delecteris.

Feria VI

Rogamus etiam te, Domine, sancte Pater, et pro spiritibus fidelium defunctorum, ut sit illis salus, sanitas, gaudium et refrigerium, hoc magnum pietatis sacramentum. Domine, Deus meus, sit illis hodie magnum et plenum convivium de te pane vivo, qui de cælo

descendisti et das vitam mundo, de tua carne sancta et benedicta, Agni videlicet immaculati, qui tollis peccata mundi, quæ de sancto et glorioso beatæ Virginis Mariæ utero est assumpta et de Spiritu Sancto concepta ; ac de illo pietatis fonte, qui per lanceam militis ex tuo sacratissimo latere emanavit : ut, exinde refecti et satiati, refrigerati et consolati, exsultent in laude et gloria tua. Peto clementiam tuam, Domine, ut descendat super panem tibi sacrificandum plenitudo tuæ benedictionis, et sanctificatio tuæ divinitatis. Descendat etiam, Domine, illa Sancti Spiritus tui invisibilis incomprehensibilisque majestas, sicut quondam in patrum hostias descendebat ; qui et oblationes nostras corpus et sanguinem tuum efficiat, et me indignum sacerdotem doceat tantum tractare mysterium cum cordis puritate et lacrimarum devotione, cum reverentia et tremore, ita ut placide ac benigne suscipias sacrificium de manibus meis, ad salutem omnium tam vivorum quam defunctorum.

Sabbato

Rogo etiam te, Domine, per ipsum sacrosanctum mysterium corporis et sanguinis tui, quo quotidie in Ecclesia tua pascimur et potamur, abluimur et sanctificamur, atque unius summæ divinitatis participes efficimur. Da mihi virtutes tuas sanctas, quibus repletus bona conscientia ad altare tuum accedam, ita ut hæc cælestia sacramenta efficiantur mihi salus et vita. Tu enim dixisti ore tuo sancto et benedicto : Panis, quem ego dabo, caro mea est pro mundi vita. Ego sum panis vivus, qui de cælo descendi. Si quis manducaverit ex hoc pane, vivet in æternum. Panis dulcissime, sana palatum cordis mei, ut sentiam suavitatem amoris tui. Sana illud ab omni languore, ut nullam præter te sentiam dulcedinem. Panis candidissime, habens omne delectamentum et omnem saporem, qui nos semper reficis et numquam in te deficis ; comedat te cor meum, et dulcedine saporis tui repleantur viscera animæ meæ. Manducat te Angelus ore pleno :

manducet te peregrinus homo pro modulo suo, ne deficere possit in via, tali recreatus viatico. Panis sancte, panis vive, panis munde, qui descendisti de cælo et das vitam mundo, veni in cor meum, et munda me ab omni inquinamento carnis et spiritus. Intra in animam meam, sana et munda me interius et exterius. Esto tutamen et continua salus animæ et corporis mei. Repelle a me insidiantes mihi hostes : recedant procul a præsentia potentiæ tuæ, ut, foris et intus per te munitus, recto tramite ad tuum regnum perveniam ; ubi non in mysteriis, sicut in hoc tempore agitur, sed facie ad faciem te videbimus, cum tradideris regnum Deo et Patri, et eris Deus omnia in omnibus. Tunc enim me de te satiabis satietate mirifica, ita ut nec esuriam nec sitiam in æternum : Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas per omnia sæcula sæculorum. Amen.

Alia Oratio sancti Ambrosii ante Missam

Indulgentia 100 *dierum semel in die*
Leo PP. XIII, 20 *Dec.* 1884

Ad mensam dulcissimi convivii tui, pie Domine Jesu Christe, ego peccator de propriis meis meritis nihil præsumens, sed de tua confidens misericordia et bonitate, accedere vereor et contremisco. Nam cor et corpus habeo multis criminibus maculatum, mentem et linguam non caute custoditam. Ergo, o pia Deitas, o tremenda majestas, ego miser, inter angustias deprehensus, ad te fontem misericordiæ recurro, ad te festino sanandus, sub tuam protectionem fugio ; et quem Judicem sustinere nequeo, Salvatorem habere suspiro. Tibi, Domine, plagas meas ostendo, tibi verecundiam meam detego. Scio peccata mea multa et magna, pro quibus timeo : spero in misericordias tuas, quarum non est numerus. Respice ergo in me oculis misericordiæ tuæ, Domine Jesu Christe, Rex æterne, Deus et homo, crucifixus propter hominem. Exaudi me sperantem in te ;

miserere mei pleni miseriis et peccatis, tu qui fontem miserationis numquam manare cessabis. Salve, salutaris victima, pro me et omni humano genere in patibulo crucis oblata. Salve, nobilis et pretiose sanguis, de vulneribus crucifixi Domini mei Jesu Christi profluens, et peccata totius mundi abluens. Recordare, Domine, creaturæ tuæ, quam tuo sanguine redemisti. Pœnitet me peccasse, cupio emendare quod feci. Aufer ergo a me, clementissime Pater, omnes iniquitates et peccata mea ; ut, purificatus mente et corpore, digne degustare merear Sancta sanctorum. Et concede, ut hæc sancta prælibatio corporis et sanguinis tui, quam ego indignus sumere intendo, sit peccatorum meorum remissio, sit delictorum perfecta purgatio, sit turpium cogitationum effugatio ac bonorum sensuum regeneratio, operumque tibi placentium salubris efficacia, animæ quoque et corporis contra inimicorum meorum insidias firmissima tuitio. Amen.

Oratio S. Thomæ Aquinatis

Indulgentia 100 *dierum semel in die*
Leo PP. XIII, 20 *Dec.* 1884

Omnipotens sempiterne Deus, ecce accedo ad sacramentum unigeniti Filii tui, Domini nostri Jesu Christi ; accedo tamquam infirmus ad medicum vitæ, immundus ad fontem misericordiæ, cæcus ad lumen claritatis æternæ, pauper et egenus ad Dominum cæli et terræ. Rogo ergo immensæ largitatis tuæ abundantiam, quatenus meam curare digneris infirmitatem, lavare fœditatem, illuminare cæcitatem, ditare paupertatem, vestire nuditatem : ut panem Angelorum, Regem regum et Dominum dominantium, tanta suscipiam reverentia et humilitate, tanta contritione et devotione, tanta puritate et fide, tali proposito et intentione, sicut expedit saluti animæ meæ. Da mihi, quæso, Dominici corporis et sanguinis non solum suscipere sacramentum, sed etiam rem et virtutem sacramenti. O mitissime Deus, da mihi corpus unigeniti Filii tui, Domini nostri Jesu Christi, quod traxit de

Virgine Maria, sic suscipere, ut corpori suo mystico merear incorporari, et inter ejus membra connumerari. O amantissime Pater, concede mihi dilectum Filium tuum, quem nunc velatum in via suscipere propono, revelata tandem facie perpetuo contemplari: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Oratio ad B. Mariam Virg. ante Missam

Indulgentia 100 *dierum semel in die*
Leo PP. XIII, 17 *Febr.* 1887

O Mater pietatis et misericordiæ, beatissima Virgo Maria, ego miser et indignus peccator ad te confugio toto corde et affectu; et precor pietatem tuam, ut, sicut dulcissimo Filio tuo in Cruce pendenti astitisti, ita et mihi, misero peccatori et sacerdotibus omnibus, hic et in tota sancta Ecclesia hodie offerentibus, clementer assistere digneris, ut, tua gratia adjuti, dignam et acceptabilem hostiam in conspectu

summæ et individuæ Trinitatis offerre valeamus. Amen.

Oratio ad S. Joseph

Indulgentia 100 *dierum semel in die*
Pius PP. IX, 4 *Febr.* 1877

O FELICEM virum, beatum Joseph, cui datum est Deum, quem multi reges voluerunt videre et non viderunt, audire et non audierunt, non solum videre et audire, sed portare, deosculari, vestire et custodire !

℣. Ora pro nobis, beate Joseph.

℟. Ut digni efficiamur promissionibus Christi.

Oremus

Deus, qui dedisti nobis regale sacerdotium : præsta, quæsumus ; ut, sicut beatus Joseph unigenitum Filium tuum, natum ex Maria Virgine, suis manibus reverenter tractare meruit et portare, ita nos facias cum cordis munditia et operis innocentia tuis sanctis altaribus deservire, ut sacro-sanctum Filii tui corpus et sanguinem hodie digne sumamus, et in futuro sæculo præmium

habere mereamur æternum. Per eumdem Christum Dominum nostrum. Amen.

Oratio ad omnes Angelos et Sanctos

Indulgentia 100 *dierum semel in die*
Leo PP. XIII, 20 *Dec.* 1884

Angeli, Archangeli, Throni, Dominationes, Principatus, Potestates, Virtutes cælorum, Cherubim atque Seraphim, omnes Sancti et Sanctæ Dei, præsertim Patroni mei, intercedere dignemini pro me, ut hoc sacrificium Deo omnipotenti digne valeam offerre, ad laudem et gloriam nominis sui et ad utilitatem meam totiusque Ecclesiæ suæ sanctæ. Amen.

Oratio ad Sanctum in cujus honorem Missa celebratur

Indulgentia 100 *dierum semel in die*
Leo PP. XIII, 20 *Dec*, 1884

O sancte *N.*, ecce ego miser peccator, de tuis meritis confisus, offero nunc sacratissimum sacramentum corporis et sanguinis Domini nostri Jesu Christi

pro tuo honore et gloria. Precor te humiliter et devote, ut pro me hodie intercedere digneris, ut tantum sacrificium digne et acceptabiliter offere valeam, ut eum tecum et cum omnibus electis ejus æternaliter laudare, atque cum eo regnare valeam : Qui vivit et regnat in sæcula sæculorum. Amen.

Declaratio intentionis ante Missam

Indulgentia 50 dierum semel in die
Gregorius PP. XIII

Ego volo celebrare Missam, et conficere corpus et sanguinem Domini nostri Jesu Christi, juxta ritum sanctæ Romanæ Ecclesiæ, ad laudem omnipotentis Dei totiusque Curiæ triumphantis, ad utilitatem meam totiusque Curiæ militantis, pro omnibus, qui se commendaverunt orationibus meis in genere et in specie, et pro felici statu sanctæ Romanæ Ecclesiæ. Amen.

Gaudium cum pace, emendationem vitæ, spatium veræ pœnitentiæ, gratiam et consolationem Sancti Spiritus, perseverantiam in bonis operibus, tribuat

nobis omnipotens et misericors Dominus. Amen.

GRATIARUM ACTIO

POST MISSAM

Ant. Trium puerorum * cantemus hymnum, quem cantabant Sancti in camino ignis, benedicentes Dominum. (*T. P.* Alleluja.)

Quæ Antiphona in Duplicibus tantum duplicatur.

Canticum trium Puerorum

Dan. 3, 57–88 *et* 56

BENEDICITE, omnia opera Domini, Domino : * laudate et superexaltate eum in sæcula.

Benedicite, Angeli Domini, Domino : * benedicite, cæli, Domino.

Benedicite, aquæ omnes, quæ super cælos sunt, Domino : * benedicite, omnes virtutes Domini, Domino.

Benedicite, sol et luna, Domino : * benedicite, stellæ cæli, Domino.

Benedicite, omnis imber et ros, Domino : * benedicite, omnes spiritus Dei, Domino.

Benedicite, ignis et æstus, Domino : * benedicite, frigus et æstus, Domino.

Benedicite, rores et pruina, Domino: * benedicite, gelu et frigus, Domino.

Benedicite, glacies et nives, Domino : * benedicite, noctes et dies, Domino.

Benedicite, lux et tenebræ, Domino : * benedicite, fulgura et nubes, Domino.

Benedicat terra Dominum : * laudet et superexaltet eum in sæcula.

Benedicite, montes et colles, Domino: * benedicite, universa germinantia in terra, Domino.

Benedicite, fontes, Domino : * benedicite, maria et flumina, Domino.

Benedicite, cete, et omnia, quæ moventur in aquis, Domino : * benedicite, omnes volucres cæli, Domino.

Benedicite, omnes bestiæ et pecora, Domino : * benedicite, filii hominum, Domino.

Benedicat Israel Dominum : * laudet et superexaltet eum in sæcula.

Benedicite, sacerdotes Domini, Domino : * benedicite, servi Domini, Domino.

Benedicite, spiritus, et animæ justorum, Domino : * benedicite, sancti, et humiles corde, Domino.

Benedicite, Anania, Azaria, Misael, Domino : * laudate et superexaltate eum in sæcula.

Benedicamus Patrem et Filium cum Sancto Spiritu : * laudemus et superexaltemus eum in sæcula.

Benedictus es, Domine, in firmamento cæli : * et laudabilis, et gloriosus, et superexaltatus in sæcula.

¶ *Hic non dicitur* Gloria Patri, *neque* Amen.

Psalmus 150

Laudate Dominum in sanctis ejus : * laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus : * laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ : * laudate eum in psalterio, et cithara.

Laudate eum in tympano, et choro, * laudate eum in chordis et organo.

Laudate eum in cymbalis benesonan-

tibus : laudate eum in cymbalis jubilationis : * omnis spiritus laudet Dominum.

Gloria Patri.

Ant. Trium puerorum cantemus hymnum, quem cantabant Sancti in camino ignis, benedicentes Dominum. (*T. P.* Alleluja.)

Postea Sacerdos dicit :

Kyrie, eleison. Christe, eleison. Kyrie, eleison.

Pater noster.

℣. Et ne nos inducas in tentationem.
℟. Sed libera nos a malo.
℣. Confiteantur tibi, Domine, omnia opera tua.
℟. Et Sancti tui benedicant tibi.
℣. Exsultabunt Sancti in gloria.
℟. Lætabuntur in cubilibus suis.
℣. Non nobis, Domine, non nobis.
℟. Sed nomini tuo da gloriam.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

Oremus

DEUS, qui tribus pueris mitigasti flammas ignium : concede propitius ; ut nos famulos tuos non exurat flamma vitiorum.

ACTIONES nostras, quæsumus, Domine, aspirando præveni et adjuvando prosequere : ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

DA nobis, quæsumus, Domine, vitiorum nostrorum flammas exstinguere : qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per Christum Dominum nostrum. ℟. Amen.

ORATIONES

PRO OPPORTUNITATE SACERDOTIS DICENDÆ

ORATIO S. THOMÆ AQUINATIS

Indulgentia 100 *dierum semel in die*
Leo PP. XIII, 20 *Dec.* 1884

GRATIAS tibi ago, Domine sancte, Pater omnipotens, æterne Deus, qui me

peccatorem, indignum famulum tuum, nullis meis meritis, sed sola dignatione misericordiæ tuæ satiare dignatus es pretioso corpore et sanguine Filii tui, Domini nostri Jesu Christi. Et precor, ut hæc sancta communio non sit mihi reatus ad pœnam, sed intercessio salutaris ad veniam. Sit mihi armatura fidei et scutum bonæ voluntatis. Sit vitiorum meorum evacuatio, concupiscentiæ et libidinis exterminatio, caritatis et patientiæ, humilitatis et obedientiæ, omniumque virtutum augmentatio ; contra insidias inimicorum omnium, tam visibilium quam invisibilium, firma defensio ; motuum meorum, tam carnalium quam spiritualium, perfecta quietatio ; in te uno ac vero Deo firma adhæsio ; atque finis mei felix consummatio. Et precor te, ut ad illud ineffabile convivium me peccatorem perducere digneris, ubi tu cum Filio tuo et Spiritu Sancto Sanctis tuis es lux vera, satietas plena, gaudium sempiternum, jucunditas consummata et felicitas perfecta. Per eumdem Christum Dominum nostrum. Amen.

Oratio S. Bonaventuræ

Indulgentia 100 *dierum semel in die*
Leo PP. XIII, 20 *Dec.* 1884

Transfige, dulcissime Domine Jesu, medullas et viscera animæ meæ suavissimo ac saluberrimo amoris tui vulnere, vera serenaque et apostolica sanctissima caritate, ut langueat et liquefiat anima mea solo semper amore et desiderio tui ; te concupiscat et deficiat in atria tua, cupiat dissolvi et esse tecum. Da, ut anima mea te esuriat, panem Angelorum, refectionem animarum sanctarum, panem nostrum quotidianum, supersubstantialem, habentem omnem dulcedinem et saporem, et omne delectamentum suavitatis. Te, in quem desiderant Angeli prospicere, semper esuriat et comedat cor meum, et dulcedine saporis tui repleantur viscera animæ meæ ; te semper sitiat fontem vitæ, fontem sapientiæ et scientiæ, fontem æterni luminis, torrentem voluptatis, ubertatem domus Dei. Te semper ambiat, te quærat, te inveniat, ad te tendat, ad te perveniat, te meditetur, te loquatur, et omnia

operetur in laudem et gloriam nominis tui, cum humilitate et discretione, cum dilectione et delectatione, cum facilitate et affectu, cum perseverantia usque in finem ; ut tu sis solus semper spes mea, tota fiducia mea, divitiæ meæ, delectatio mea, jucunditas mea, gaudium meum, quies et tranquillitas mea, pax mea, suavitas mea, odor meus, dulcedo mea, cibus meus, refectio mea, refugium meum, auxilium meum, sapientia mea, portio mea, possessio mea, thesaurus meus, in quo fixa et firma et immobiliter semper sit radicata mens mea et cor meum. Amen.

Rythmus S. Thomæ Aquinatis ad sacram Eucharistiam

Indulgentia 100 *dierum semel in die*
Leo PP. XIII, 20 *Dec.* 1884

A doro te devote, latens Deitas
Quæ sub his figuris vere latitas :
Tibi se cor meum totum subjicit,
Quia, te contemplans, totum deficit.

Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur :

Credo, quidquid dixit Dei Filius.
Nil hoc verbo Veritatis verius.
In Cruce latebat sola Deitas,
At hic latet simul et humanitas ;
Ambo tamen credens atque confitens,
Peto, quod petivit latro pœnitens.
Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor :
Fac me tibi semper magis credere,
In te spem habere, te diligere.
O memoriale mortis Domini,
Panis vivus, vitam præstans homini,
Præsta meæ menti de te vivere
Et te illi semper dulce sapere.
Pie pellicane, Jesu Domine,
Me immundum munda tuo sanguine,
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.
Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio :
Ut, te revelata cernens facie,
Visu sim beatus tuæ gloriæ. Amen.

S. Ignatii Aspirationes ad Ssmum Redemptorem

Indulgentia 7 annorum semel in die, si Sacerdos hanc Orationem recitet post Missam; 300 *dierum toties quoties, plenaria semel in mense, si recitetur quotidie, conditionibus ordinariis, addita visitatione alicujus ecclesiæ vel oratorii.*

Anima Christi, sanctifica me. Corpus Christi, salva me. Sanguis Christi, inebria me. Aqua lateris Christi, lava me. Passio Christi, conforta me. O bone Jesu, exaudi me. Intra tua vulnera absconde me. Ne permittas me separari a te. Ab hoste maligno defende me. In hora mortis meæ voca me. Et jube me venire ad te, ut cum Sanctis tuis laudem te in sæcula sæculorum. Amen.

Oblatio sui

Indulgentia 300 *dierum semel in die*
Leo PP. XIII, 26 *Maji* 1883

Suscipe, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo, mihi largitus es : id tibi totum restituo, ac tuæ prorsus voluntati trado gubernandum.

Amorem tui solum cum gratia tua mihi dones, et dives sum satis, nec aliud quidquam ultra posco.

Oratio ad D. N. J. C. Crucifixum

Indulgentia plenaria recitantibus post Missam. Pius PP. IX, 31 Julii 1858

En ego, o bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore te oro atque obtestor, ut meum in cor vividos fidei, spei et caritatis sensus, atque veram peccatorum meorum pœnitentiam, eaque emendandi firmissimam voluntatem velis imprimere ; dum magno animi affectu et dolore tua quinque vulnera mecum ipse considero ac mente contemplor, illud præ oculis

habens, quod jam in ore ponebat tuo David Propheta de te, o bone Jesu: Foderunt manus meas et pedes meos; dinumeraverunt omnia ossa mea. *Ps. 21, 17.*

Alia Oratio

Orationem sequentem recitanti flexis, genibus nisi impediatur, conceditur remissio defectuum et culparum in celebratione Missæ ex humana fragilitate contractarum. *Pius PP.* 29 *Aug.* 1912
Indulgentia 3 *annorum* *Pius PP. IX,* 11 *Dec.* 1846

Obsecro te, dulcissime Domine Jesu Christe, ut passio tua sit mihi virtus, qua muniar, protegar atque defendar; vulnera tua sint mihi cibus potusque, quibus pascar, inebrier atque delecter; aspersio sanguinis tui sit mihi ablutio omnium delictorum meorum; mors tua sit mihi vita indeficiens, crux tua sit mihi gloria sempiterna. In his sit mihi refectio, exsultatio, sanitas et dulcedo cordis mei: Qui vivis et regnas in sæcula sæculorum. Amen.

Oratio ad B. Mariam Virg.

Indulgentia 100 *dierum semel in die*
Leo PP. XIII, 20 *Dec.* 1884

O Maria, Virgo et Mater sanctissima, ecce suscepi dilectissimum Filium

tuum, quem immaculato utero tuo concepisti, genuisti, lactasti, atque suavissimis amplexibus strinxisti. Ecce, cujus aspectu lætabaris et omnibus deliciis replebaris, illum ipsum tibi humiliter et amanter repræsento et offero, tuis brachiis constringendum, tuo corde amandum, sanctissimæque Trinitati in supremum latriæ cultum pro tui ipsius honore et gloria et pro meis totiusque mundi necessitatibus offerendum. Rogo ergo te, piissima Mater, impetra mihi veniam omnium peccatorum meorum, uberemque gratiam ipsi deinceps fidelius serviendi, ac denique gratiam finalem, ut eum tecum laudare possim per omnia sæcula sæculorum. Amen.

Oratio ad S. Joseph

Indulgentia 100 *dierum semel in die*
Pius PP. IX, 4 *Febr.* 1877

Virginum custos et pater, sancte Joseph, cujus fideli custodiæ ipsa Innocentia Christus Jesus et Virgo virginum Maria commissa fuit : te per hoc utrumque carissimum pignus

Jesum et Mariam obsecro et obtestor, ut me, ab omni immunditia præservatum, mente incontaminata, puro corde et casto corpore, Jesu et Mariæ semper facias castissime famulari.

Amen.

Oratio ad Sanctum

In cujus honorem Missa celebrata est

Ind. 100 *d. in die.* *Bened. PP. XV*, 16 *Nov.* 1917

Sancte *N.*, in cujus honorem incruentum corporis et sanguinis Christi sacrificium obtuli, fac tua potenti apud Deum intercessione, ut, usu hujus mysterii, passionis et mortis ejusdem Christi Salvatoris nostri merita consequar, ac cum illius frequentatione, continuo crescat meæ salutis effectus. Amen.

EXAMEN I

QUOMODO CELEBREM SACROSANCTUM MISSÆ SACRIFICIUM

I. *Quo Spiritu me præparo ?*

1. Qualem ideam apud me impressam gero de augustissimo sacrificio. 2. Quanti illud facio ? 3. An velut maximum, quod in vita gerendum habeam negotium respicio ? 4. An velut negotium tale, ex quo salus et perfectio propria, salus ovicularum, salus populorum, felix ecclesiæ status maxime pendeat ? 5. An ut negotium hujusmodi, quod me vel eximie sanctificabit, si pie illud gessero ; vel quod graviter me damnabit, si male id exequor ? 6. Qualis mea fides ; an viva, aut languida ? fides viva disponet ad præparationem exquisitam, unde fructus millesimus, et amplissimus est orituru*; fides languida ad præparationem aut modicam, aut nullam : indeque nonnisi mala gravissima parturiet. 7. Quo spiritus fervore ad sacrificandum accedo ? an potius sine

lumine, sine sensu, absque devotione, ex lurida consuetudine, vix obiter paratus, misere distractus, in animo male compositus, ad sancta sanctorum irruo temerarius ? 8. Qualis mea puritas : quis conscientiæ status, cum ad sacrificandum accingor ? 9. Satisne intelligo, quid velit illud fulmen terribile ? *Quicunque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini.* 10. Quomodo meipsum probo ante sacrum, ne sacrilegii enormis admittendi sit periculum ? 11. Quænam præparatio mea remota per vitam inculpatam, ferventem, virtutum studio debitam ? 12. Quænam præparatio mea proxima per preces, actus virtutum, incensa desideria ? 13. Quo spiritu dico preces ab ecclesia designatas ? 14. An tempus idoneum sufficienter præoccupo ? 15. Qualem intentionem formo ? 16. Num formulam a Gregorio XIII. præscriptam, et 50 annorum indulgentiis dotatam, diligenter usurpo, dicendo cum attentione reflexa, *ego volo celebrare missam, et conficere, &c.* Num

singula verba, et sensum hujus formulæ subinde rumino, attente meditor, pleneque intelligere satago ? 17. An sacro virtutum theologicarum actus diligenter præmitto.

II. *Quo spiritu celebro ?*

1. Quo spiritu sacras vestes induo, et preces huc spectantes dico ? 2. Intelligone satis, has preces esse plenas unctione, sensu profundas, virtute efficaces, quando cum spiritu dicuntur ? 3. Quo spiritu Introitum dico, et Confessionem facio ? 4. Intelligone satis, in spiritu humilitatis et pœnitentiæ faciendam confessionem ? 5. An cum sincero et humili dolore, ex charitate orto, verba illa profero : *Quia peccavi nimis cogitatione, verbo, et opere, mea culpa, &c.?* 6. Quo spiritu, dictis in ascensu ad altare orationibus, Introitum lego ? 7. Qua spiritus præsentia et ardore dico iterata *Kyrie eleison*, quibus incensa patriarcharum Messiam suspirantium desideria significantur ? 8. Qua spiritus exultatione percurro

hymnum angelicum? non juvabit subinde totum meditando ruminare per otium, ut sensus in illo reconditos eruam? Quo animi sensu v. g. dico: *Gratias agimus tibi propter magnam gloriam tuam.* Num intelligo, quænam sit hæc magna Patris gloria, nempe Christus? quis mihi sensus sive gaudii, seu venerationis, cum dico: *Tu solus sanctus, tu solus Dominus, tu solus altissimus Jesu Christe, etc.* 9. Quo spiritu, et sensu charitatis, fidelibus semper opto et precor plenam gratia et benedictionibus Domini præsentiam ad singula *Dominus vobiscum?* 10. Quam seria mentis applicatione orationes et collectas profero, tanquam publicus Ecclesiæ minister, et fidelis populi ad Deum legatus? quam afflictim, quam humiliter, quam ferventer tunc oro? Quo integræ fiduciæ sensu, et qua æstimatione altissimæ Christi personæ, subjungo semper illam prægnantem clausulum, *per Dominum nostrum, &c.?* 11. Quo spiritu venerationis erga Dei verbum lego Epistolam, et Evangelium? 12. Quo zelo fidei catholicæ summam,

dicendo Symbolum, promulgo ? Quo sensu adorationis humillimæ nec non gratiarum actionis tenerrimæ, dico verba illa sancta : *et incarnatus est, &c.* Quo spiritu v. g. illud enuntio, quod nunquam sine exultantis animi gaudio cantari, aut recitari audiebat sancta mater Teresia : *Cujus regni non erit finis ?* 13. Qua spiritus præsentia offertorium dico, cæteraque omnia, quæ sequuntur, rerum et verborum vario sensui ad Ecclesiæ mentem inhærendo ? 14. Qua emphasi v. g. offero immaculatam hostiam *pro innumerabilibus peccatis, offensionibus, et negligentiis meis, &c. ? pro omnibus fidelibus christianis, &c., pro nostra et totius mundi salute, &c.* 15. Quid cogito, cum dico, in *spiritu humilitatis et in animo contrito suscipiamur a te, Domine ?* 16. Quo sensu tenerrimæ gratiarum actionis dico Præfationem, laudando dum tota curia cœlesti, adorando, gratitudinem exsolvendo per Christum Dominum nostrum, &c., &c. 17. Unumquamque attente legi, aut exequi studium praxim facillimam, et spiritu plenam Lohneri,

quæ sic habet: *De ritu seu devotione per totam missam observando.* (*Instruc. de Missa. P. 2. tit. 2.*)

Per ritum hunc generalem intellige varias praxes, quas passim ascetæ suggerunt, ad solidæ devotionis sensum, dum sacrificium hoc offertur, excitandum, ex quibus quivis eam eligere poterit, quam genio suo ad dictum finem obtinendum aptissimam experientia magistra probaverit; mihi quidam ea præ reliquis eligenda est visa, quæ affectibus, quos ipsæ orationes in missali præscriptæ suggerunt, excitandis affectuose insistit. De reliquo vero sicut celebrans Christum in ipso sacrificio offerendo repræsentat, ita optime quoque facturum credo, si in modo quoque offerendi illum inimitari conetur.

Itaque 1. Sicut ille prius valedixit S. Matri suæ, et aliis amicis, ita et sacerdos, antequam ad altare accedat valedicat omnibus negotiis et amicis suis, omnem de iis cogitationem, et sollicitudinem, præterquam sub *Memento*, deponens.

2. Sicut Christus prius judicatus et accusatus est, ita et celebrans seipsum tum per confessionem suo tempore præmissam, tum per eam, quæ in ingressu post psalmum *Judica* peragitur, coram Deo accuset, illiusque judicio submittat.

3. Sicut Christus tribus clavis cruci affixus fuit, ita celebrans altari per tres potentias, memoriam videlicet, intellectum et voluntatem ita se affigere studeat : ut nulla alia in re, quam in iis, quæ ad sacrificium hoc rite offerendum pertinent, occupetur.

4. Sicut Christus in cruce memor fuit quadruplicis generis personarum, scilicet inimicorum, peccatorum in latrone, amicorum in sua matre, et St. Joanne, et sui ipsius, ac pro his non solum oravit, sed incredibili zelo (quem verbo *Sitio* indicavit) salutem eorum Patri æterno commendavit ; ita celebrans cogitet hunc zelum sibi quoque imitandum, et pro dictis personis sub memento ardenter et affectuose orandum esse.

5. Sicut Christus irrisiones adstan-

tium et transeuntium non curavit, neque propter eos de cruce, ut ipsi irrisores petebant, descendit ; ita et celebrans, licet ii, qui missam audiunt, moræ impatientes quærantur, optentque ipsum ab altari recedere, missam abbreviare, et, nisi faciat, calumnientur et irascantur, constanter in altari perseveret, et agat quo agit, salva tamen semper discretione, et publica ædificatione.

6. Sicut Christus omnia, quæ de sacrificio suo in cruce offerendo in Scriptura sacra prædicta erant plenissime consummavit ; ita et celebrans omnes rubricas, et cæremonias, quæ pro sacrificio missæ præscribuntur, exacte observare studeat, ut et ipse finito sacro dicere possit : *consummatum est*.

7. Sicut Christus post spiritum suum in manus Patris commendatum, in limbum et purgatorium descendit, et ex utroque animas ibi detentas liberavit ; ita sacerdos quoque post consecrationem sub memento pro defunctis ad animas purgantes mente descendat, et

quotquot potest per applicationem sacrificii inde extrahere studeat.

Atque hic modus vel ex eo capite videtur solidior, et præferendus, quod nec multa reflexione indigeat, nec aliam fere industriam, quam quæ ab ipsa sacrificii excellentia jure exigitur, requirat ; aliunde vero propter conformitatem cum modo a Christo in cruce adhibito, merito et ipsi et Patri æterno gratior futurus credatur.

8. Sequarne posthac brevem, facilemque hanc et non minus præclaram celebrandi methodum ?

9. Num relegam eandem sæpius, saltem quot mensibus semel, ut illi penitus assuescam ?

III. *Quo spiritu post sacrificium gratias ago.*

1. Quo spiritu laudis, tenerrimæque gratiarum actionis recito canticum trium puerorum, invitando creaturas omnes ad laudem ?

2. Nihilque hic ex consuetudine ago ?

3. Quomodo per Christum et cum

Christo, et in Christo gratias ago? 4. Æstimone satis immensum beneficium in altari acceptum? 5. Quas preces; quos virtutum actus, et quo spiritu subjungo? 6. Forte placent ad quinque vulnera quinque actus. I. Profundissimæ adorationis. II. Tenerrimæ gratiarum actionis. III. Obedientiæ integræ. IV. Fiduciæ immobilis. V. Charitatis ardentissimæ? 7. Quo spiritu gratias peto et multas et magnas, pro me, pro amicis, pro inimicis, pro benefactoribus, pro tribulatis, pro curæ meæ commissis, pro tota ecclesia, pro toto terrarum orbe, hæreticis, gentilibus, Judæis, peccatoribus, &c.

EXAMEN II

QUOMODO RITUS ET CÆREMONIAS IN MISSA OBSERVO

I. *Quanti referat rubricas debite servari.*

1. Quanti facio rubricas, cæremonias et ritus missæ? 2. In tremendo, et augustissimo sacrificio potestne aliquid censeri parvum? 3. Qua ratione observo rubricas? qua sollicitudine illarum observationi invigilo? 4. Nunquamne illud tepidorum usurpo: *Non est hoc alicujus momenti; parum refert?* 5. Num decenti gravitate perago singula? 6. Fors indecore propero in hoc sanctissimo, gravissimo, summique momenti negotio? 7. Quomodo fidem, et reverentiam sacrificii admirabilis habebit populus, si utraque caruerit sacerdos? 8. Quomodo æstimabunt circumstantes, quod luride ac desultorie tractat ipse sacerdos? 9. Et leve dici possit, unde oritur sacrorum vilipensio, irreverentia, frigus in populo? Sane ex neglectis rubricis, ex abusibus variis, ex lurida, gesticulatoria, deproperata

sacrificandi methodo hæc mala decumana oriuntur. 10. Sed quid lucri ego pro me capio ex desultoria sacrorum tractatione ? utinam cæcitatem illam terribilem, et indurationem sacerdoti tepido sane metuendam non inducat, quæ reprobationis minime dubium est argumentum !

11. Quinam sunt illi, in quorum gratiam sacrosancta mysteria depropero ? 12. Juvabit medius horæ quadrans, quam indecenter properans succido ? 13. Quem gustum in sanctissimi precibus inveniam si propero ? Et quantum vel hoc solo ex capite mihimet noceo ? 14. Num ergo mediam horam decenter impleo ? 15. Satisne capio, rubricarum neglectum esse manifestum indicium, quod in sacerdote fides, spiritus, et fervor deficiat ? 16. Quam horrende meipsum prostituo, si ansam cogitandi, vel dicendi aliis præbeo : *Hic sacerdos adeo neglectim sacrificans, fide ac devotione caret ; inter luridos ac tepidos est numerandus ?* 17. Quid proderit multos habuisse socios ?

II. *Quomodo in specie rubricas observo?*

1. Num relego subinde rubicas, aut illarum compendium ex Lohnero, ut earum refricetur memoria? 2. Quomodo varias corporis inclinationes, profundas, medias minores solius capitis ordinate exequor? 3. Quam accuratus sum in oculorum, et manuum cæremoniis? 4. Qua voce juxta rubricas nunc alta, nunc depressa utor? 5. An præmature ad alia transeo, prioribus nondum finitis? v. g. incipione ascendendo ad altare *oramus te Domine per merita*, &c. Antequam junctæ manus super aram sint positæ, vel quando dico clausulam collectarum, *per Dominum nostrum*, an simul verto folia, et inquiro alias collectas: aut dicendo clausulam post-communionis ad medium altaris transeo, cum tamen junctis manibus perseverare apud librum oporteret usque ad finem clausulæ? 6. Num ad *Confiteor* facio inclinationem medii corporis profundam, quæ duret, donec minister absolverit *Misereatur?* 7.

Forte oscula infigo altari ad latus, et non in medio ? 8. Dicone *Kyrie eleison* statim recedens a libro, quod tamen dici debet in altaris medio ? 9. Num ad *Gloria in excelsis* oculos levo sursum, qui tunc non sunt levandi ? 10. An sub *Dominus vobiscum* deprimo, aut elevo manus ; vel oculis per ecclesiam vagor : aut dorsum ad altare indecenter acclino, casulas turpiter plicando ? 11. Elevone surum oculos ad *Munda cor meum*, ut rubrica jubet ? 12. Dicone perperam *Jube Domne benedicere*, loco *Jube Domine benedicere* cum ibi a Deo petatur benedictio ? 13. Incipione *Credo* sub accessu ad medium altaris ? 14. Flectione genu dextrum usque ad terram sub *incarnatus* usque ad *homo factus est* inclusive ? 15. Dicone præpropere orationem *Deus qui humanæ substantiæ*, dum calici vinum infundo ? 16. Offerone calicem intentis ad Deum oculis ? 17. Facione crucem cum calice, priusquam absoluta sit oratio *Offerimus tibi ?* 18. Quales cruces formo super oblata ; an informes tantum circulos, ac si muscas abigerem ?

19. An cruces, cum signo meipsum, decurto, et non ad utrumque humerum extendo ? 20. An rapide cruces formo ? 21. Cum ad *Gratias agamus* oculos sursum levo ? 22. Servone accurate interpunctiones in Præfatione, dicendo *Domine sancte*, *Pater omnipotens* et non uno tractu, *Domine sancte Pater ?* 23. An verba *Memento Domine* profero altiori voce, quæ dicenda sunt demisse ? 24. An sub *Memento* manus ori admoveo, vel supra faciem usque ad oculos teneo ? 25. An sub utroque *Memento* manus elevatas jungo ? 26. Num oculos in sacram hostiam, et calicem intentos teneo, cum elevo ? 27. An calicem detego, priusquam secunda vice adorata sit sacra hostia ? 28. An Calicem elevatum pono supra caput ? 29. Num ad elevationem S. Hostiæ manus teneo inferne junctas ? 30. Habeone sub memento mortuorum oculos in SS. Sacramentum intentos ? 31. Dicone voce media *Nobis quoque peccatoribus ?* 32. An sub ipsa genuflexione jam dico *Per omnia sæcula sæculorum ?* 33. Num ad nomen *Jesu Christi* missa in calicem

particula, caput inclino ? 34. An calice nondum cooperto, aut Sacramento nondum adorato, jam incipio *Agnus Dei ?* 35. Num genuflexionem jam facio, antequam plene absoluta sit oratio *Perceptio corporis ?* 36. An cubitum sinistrum altari impono sub *Domine non sum dignus*, quod esset contra rubricam ? 37. An voce media dico *Domine non sum dignus ?* 38. An sub eodem alterum pedem retraho, vel incurvo ; aut corpus indecore contorqueo ? 39. Num ante sumptionem fragmenta nimis diu, et scrupulose corrado, ita ut nonnisi pulvis colligatur, et in calicem mittatur ? 40. An pollices et indices super calicem abluo solo vino, cum accedere etiam debeat aqua ? 41. An digitos tunc abluo antequam dicatur oratio *Corpus tuum Domine ?* 42. An claudo librum, completa nondum clausula, *Per omnia sæcula sæculorum ?* 43. Vel num clausulum absolvo sub incessu ad medium altaris ? 44. An ultimum *Dominus vobiscum* incipio, antequam venerim ad cornu evangelii ? 45. An evangelium S. Joannis absolvo

sub accessu ad medium altaris ? 46. Si unus tantum laicus adest communicandus, num perperam dico misereatur *tui*. 47. An celebraturus diligenter inspicio directorium, ne quid errem in ritu, et orationibus dicendis ? 48. An missale adhuc in sacristia præparo, ne ad altare cum fastidio populi diu quærere oporteat in libro ? 49. An cum decenti gravitate, sine affectatis gestibus, cuncta peragere studio, ut non vituperetur ministerium sanctum ?

EXAMEN III

QUO FRUCTU CELEBRO

I. *Quo fructu celebret sacerdos tepidus.*

1. Sacerdos luride celebrans peccat peccatum grande nimis et multiplex. 2. Vix ulla est virtus, in quam non peccet. 3. Peccat contra virtutem religionis, supremum et maximum religionis actum luride exequendo. 4. Peccat contra exercitum Fidei, reverentiam debitam summæ majestati non exhibendo. 5. Peccat contra exercitium Spei, quæ turpiter languet. 6. Peccat contra Charitatem Dei, quæ in materia præcipua aut nihil agit, aut perperam agit. 7. Peccat contra Charitatem proximi, quem lurida celebratione ingentibus bonis defraudat. 8. Peccat contra Charitatem sibi debitam, quia gravissime sibi nocet. 9. Peccat contra justitiam, quia juste, quod justum est non exequitur. 10. Peccat contra misericordiam, quia proximo totique ecclesiæ graviter nocet. 11. Peccat contra obedientiam ecclesiæ debitam,

cujus leges proterve transgreditur. 12. Peccat contra humilitatem, quia indigne tractat ipsam augustissimam sui Domini personam, &c. 13. Quantum porro sibimet noceat sacerdos luride celebrans, quis enarrabit? 14. Nocet sibimet ipsi tam positive, quam negative. 15. Nocet sibi graviter in corpore et anima; quia utrumque firmissimo præsidio destituit. 16. Nocet sibi graviter, quia gratias innumeras, et maximas perdit: qui peccata non minuit, sed auget; quia pravos habitus confirmat, quia nullas virtutes acquirit; quia rationum gravissimarum terribilem cumulum coacervat; quia in dies magis excæcatur, et induratur, &c.

17. Quantum aliis noceat, quis satis declarabit? Sacrorum, et ipsius religionis sanctæ vilipensionem ingenerat: scandala causat; teporem suo similem gignit: flagella, et calamitates publicas non arcet, quin potius aggravat; ecclesiam non juvat, sed affligit; mediatorem non agit inter Deum et populum, sed hostem, &c. 18. Deum non laudat, sed inhonorat; gratias non agit;

parum vel nihil impetrat ; peccatorum pœnas non tollit, sed auget. 19. Munere suo sacerdotali quoad partem præcipuam male fungitur, &c.

II. *Quo fructu celebret sacerdos fervens ?*

1. Sacerdos pie celebrans insigniter promovet laudem et gloriam omnipotentis Dei, totiusque curiæ triumphantis. 2. Utilitati propriæ, totiusque curiæ militantis quam optime consulit. 3. Ecclesiam purgantem mirifice juvat. 4. Quam maxime prodest omnibus et singulis, qui se orationibus ipsius commendaverunt in genere et in specie. 5. Procurat felicem statum sanctæ Romanæ ecclesiæ. 6. Sibi et aliis obtinet gaudium cum pace, emendationem vitæ, spatium veræ pœnitentiæ, gratiam et consolationem Sancti Spiritus, et perseverantiam in bonis operibus. 7. Sacerdos pie celebrans proficit in omni virtute, præsertim in puritate animi, et Charitate. 8. Præservatur a mortalibus. 9. Vitam vivit beatam, et sancte hilarem. 10. Fides

ipsius est viva, et spes firma. 11. Supplet negligentias præteritas. 12. Plene extinguit suum purgatorium. 13. Singularem Dei protectionem experitur, et in sinu specialis providentiæ vivit securus. 14. Successum felicem sortiuntur ejus labores pro Dei gloria suscepti. 15. Impletur benedictionibus. 16. Pie vivit, et sancte moritur. 17. Aureolam cultoribus eximiis SS. Sacramenti propriam in cœlo consequitur.

18. Sacerdos pie celebrans toti mundo prodest. 19. Calamitates publicas aut mitigat aut omnino avertit. 20. Peccatoribus veniam, et gratiam conversionis obtinet. 21. Justis perseverantiam, et sanctificationem, omnemque benedictionem conciliat. 22. Totam ecclesiam militantem roborat, purgantem recreat, triumphantem lætificat. 23. Deum eximie, et quantum meretur, honorat. 24. Gratias perfecte agit. 25. Omne bonorum genus potenter impetrat. 26. Omne malorum genus potenter repellit. 27. Pro peccatis totius mundi satisfacit, &c. Qua

virtute isthæc omnia sacerdos pie celebrans ? in virtute sacrificii omnipotentis, cujus vires infinitas neque frangit, neque arctat ex sua parte, quamvis obsistant sæpenumero illi, ad quos dirigitur.

Quos ego sacrificii omnipotentis fructus in me experior ? Si nullos, profecto signum est, quod pie non celebrem ; si paucos, emendatio erit necessaria ; deficiet enim præparatio, et applicatio seria. Eritne consultum in re tanti momenti luride agere ? Possimne sperare, me esse in bono statu, si plerumque luride celebrans, habitum pravum contraho, et tam mihi quam aliis gravissime semper noceo ?

Quanta vero solatii materia, si omnem diligentiam in sacrificando semper adhibens, fructus illius admirabiles non obscure sentio ? Quantum hucusque deliqui, et quam tepide egi, quia fructum adeo modicum cepi ! o si multi essent sacerdotes cum eximio fervore, et exquisita pietate celebrantes, quid non efficerent ! Quia vero plurimi sunt luride celebrantes, heu quantum

nocent ! Egone augere velim funestum hunc numerum ? Pauci sunt, qui pie celebrant, ut exigit sacrificii majestas, et sanctitas ; hinc modica in terris benedictio, qui prævalet luride celebrantium multitudo. Ab hac discedo ; ad paucos accedo ; fidem excito, charitatem accendo, fervorem acuo, vires omnes colligo, ut exquisita cum pietate posthac sacrificem. Væ ! si nunc non fiat post tanta lumina !

Quantam sacræ supellectilis mundæ curam habeo ? Num sordes in ea tolero, aut dissimulo ? quam luculentum hoc languentis fidei, teporis et negligentiæ signum foret ! Quomodo munditiem internam curabo, si externam, quæ facilior est, negligo ? Quid hac in parte mihi emendandum ?

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